MILITARY CHAPLAINS' REVIEW

1979

Military Chaplains' Review

Theology and the Arts

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Summer, 1979

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PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort Wadsworth, Staten Island, N.Y. 10305.* Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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"Unaccustomed as I am. . ."

"Humility is the most difficult of all virtues to achieve," wrote T.S. Eliot. "Nothing dies harder than the desire to think well of oneself." That's why, I suppose, whenever I experience authentic humility in someone—besides myself—it comes as such a shock. My humility, of course, is well known. Heaven knows I work hard enough at publicizing it. In fact, the biggest difficulty I've had, in recent years, is in convincing others that editors are *more* humble than writers.

"Enclosed is a manuscript, not very well written," begins the letter in my in-box. "But all the other chaplains here insist with the Commanding General that this ought to be in print. I hope you'll understand, therefore, that I'm submitting it for your consideration only out of deference to their demands. Feel free to put it in 'file 13' if that's *your* opinion."

"How I wish your article had arrived earlier," I reply. "Unfortunately, your stirring manuscript, 'Cassocks on the American Battlefield,' just missed our special issue on 'Camouflaged Vestments' which is now at the printers. Your work, I'm afraid, would not fit in another edition for at least ten years. I know you will understand how difficult it is for an editor when he's forced to reject quality material like yours. (Sometimes I wonder how long I can take this pressure.) Why not try another journal—*Mechanics Illustrated* perhaps?"

Since that's the course of my normal correspondence, I was stunned when Chaplain Kelly—the regular contributor to this column for 14 issues—refused to use this space for a final farewell on the occasion of his retirement. (Apparently old soldiers *do* "just fade away.")

Frankly, Chaplain Kelly regularly stunned a lot of people with his authentic humility. The intended philosophy, if not always the accomplished reality, of his leadership seemed to be summed up in that old phrase: "It is better to have one person working *with* you than three working *for* you."

Chaplain Kelly encouraged an open sharing of opinions as well as information and fostered an atmosphere which allows a journal like this to mature. In that sense, he contributed more to the *MCR* than all the "humble" writers and editors combined. This periodical may not have reached the epitome of professional journals, but it would never have grown this much without the sunshine of Orris Kelly's authentic humility. Thank you, "Chief," and God's blessings on your new ministry!

—Editor

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Department of the Army
Washington, D.C.

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Book Reviews

Avoiding an Ethical Armageddon

Major Allan J. Futernick, Ph.D.

Traditionally, there has been a special trust-expectation relationship between society and the military. The public expects the highest standards of ethical behavior from the military. For officers, the military has been considered a calling or profession, but recent trends indicate a movement toward a format resembling an occupation. When the trust-expectation relationship is altered like this, the notion of self-sacrifice gives way to a form of marketplace mentality. Intrinsic motivation is replaced with a need for extrinsic economic rewards as motivators. The desire to adhere to an absolute code of ethics is eroded by the temptation to accept situational ethics instead. A movement away from objective control of the military by society toward subjective control is another warning sign. If the military is to avoid an ethical Armageddon, the ethical image of the military by its members and by society must be restored through deeds not lip service; the special trust and confidence vested in each commissioned officer must be reaffirmed by action; and the erosion of benefits must be halted to preclude further conversion of the military to a marketplace environment.

There has been a recent flurry of activity within many of America's institutions with respect to restructuring and enforcing codes of ethical behavior. My Lai, Watergate and most recently Koreagate are perhaps the most salient. The military has been a central protagonist in this scenario. Why?

The role of the military in society can be viewed as one of public service. In its role as a public service institution, the military not only deals with the life and death of individuals, but also with the life and death of nations.[1] This role engenders both a high degree of public trust in the institution and a concomitant expectation by the public of adherence to high standards of ethical behavior by its members.

This trust-expectation relationship has been noted by Lieutenant Colonel Melville Drisko in his study on professional military ethics. He states that

[1] Major General Robert N. Ginsburgh, Retired, "Military Ethics in a Changing World," *Air University Review*, January –February 1976, p. 3.

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"placing responsibility and power in the hands of military leaders requires an agreement of trust between the military profession and the American people." [2] He continues noting that: ". . . expectations of the American people are pretty straightforward—they expect higher ethical behavior of Army officers—those in whom have been vested power and authority over others." [3]

There is probably little (if any) disagreement with his statements.

However, it is this author's contention that there has been (and continues to be) a changing format of the military as a social organization which does not map well with this trust-expectation relationship, leading to the ethical morass in which the military finds itself embedded today. Specifically, the change has been noted by Charles C. Moskos as the shift of the American military away from a social organization resembling that of either a "calling" or a "profession" and movement toward a format increasingly resembling that of an "occupation." [4]

The means for legitimating each of these three organizational models (calling, profession, occupation) provide the key to understanding the trust-expectation relationship associated with each.

The military as a calling is viewed as being "legitimated in terms of institutional values, *i.e.* a purpose transcending individual self-interest in favor of a presumed higher good." [5] The ministry is probably the best example of this model. An essential element of this view is the notion of self-sacrifice of the organization's members. There also is the expectation that the organization will take care of its members' needs. The West Point motto "Duty, Honor, Country" embodies the ethical code for the military as a calling.

The military as a profession is viewed as being "legitimated in terms of specialized expertise, *i.e.* a skill level formally accredited after long, intensive, and academic training." [6] Mokos further notes that this includes the determination of the ethical practices of one's peers.[7] Medicine and law are best identified with this model. The professional model has best been applied to the military by Samuel Huntington (*The Soldier and the State: The Theory and Politics of Civil Military Relations*)[8] and Morris Janowitz (*The Professional Soldier: A Social and Political Portrait*).[9]

Finally, Moskos states that "an occupation is legitimated in terms of

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[2] Lieutenant Colonel Melville A. Drisko, "An Analysis of Professional Military Ethics: Their Importance, Development and Inculcation," US Army War College Military Studies Program Paper, June 1977, p.2.

[3] *Ibid.*

[4] Charles C. Moskos Jr., "The Emergent Military: Calling, Profession, or Occupation?," Paper presented at Symposium on Representation and Responsibility in Military Organization, University of Maryland, College Park, Md., 20 January 1977.

[5] *Ibid*, p. 2.

[6] *Ibid*, p. 3.

[7] *Ibid.*

[8] Samuel P. Huntington, *The Soldier and the State: The Theory and Politics of Civil Military Relations.* Harvard University Press, Cambridge, Mass. 1957.

[9] Morris Janowitz, *The Professional Soldier: A Social and Political Portrait,* Free Press, N.Y. 1960.

Relationship of degree of public trust in an organization to the expected ethical behavior of the organization's members by the public

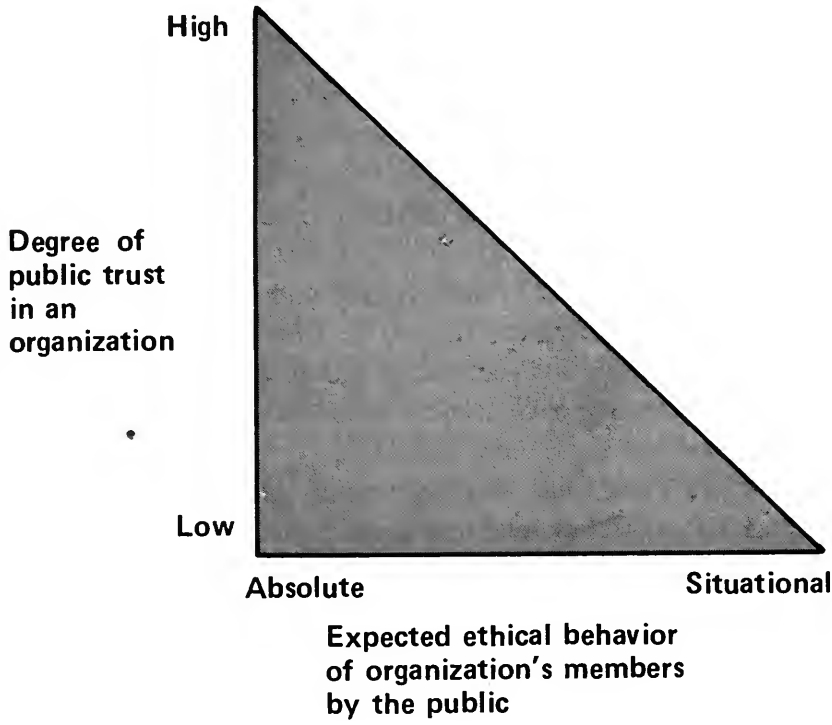

Figure 1

the marketplace, *i.e.* providing monetary rewards for equivalent compentencies." [10] Craftsmen and blue-collar workers are two examples.

The following are some of the changes Moskos has noted in the military which cumulatively lead to the conclusion that the occupational model has become dominant:

- Termination of the Selective Service System.
- Pay increases to compete with the marketplace.
- Proposals to eliminate or reduce benefits.
- Increased residence off-post, thus separating where one lives from where one works.[11]

It is important to note at this point that there is a relationship between public trust in an organization and the expected ethical behavior of its members as depicted in **Figure 1.**

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[10] Moskos, *op. cit.*, p. 4.

[11] *Ibid.*, p. 6.

According to the depicted relationship, as the degree of trust vested by the public in an organization increases, the expected adherence to a code of "absolute" (adherence to predetermined standards in all situations) rather that "situational" (each situation being evaluated on its own merit by each individual to accomplish what he or she "perceives" to be the greatest good) ethics increases. If the premises of this relationship are accepted, then it should follow that since the military is an organization in which the public places a high degree of trust, the public also expects adherence to the absolute ethic. How is this relationship applied to the three organizational models?

Not only can the three organizational models be seen to be legitimated in terms of the different criteria noted above, but they also can be viewed as occupying a different place in a trust-expectation pyramid. This hierarchy is depicted in **Figure 2.**

Occupations form the base of the pyramid and are the most numerous in any society. They also are most likely to be filled by the majority of a society's members. There is a low degree of public trust vested in occupations, and the public also tends to be more tolerant of a wide range of ethical behavior (situational ethics) from their members.

Professions are somewhat less numerous and are filled by fewer members of society although they tend to possess a disproportionate degree of

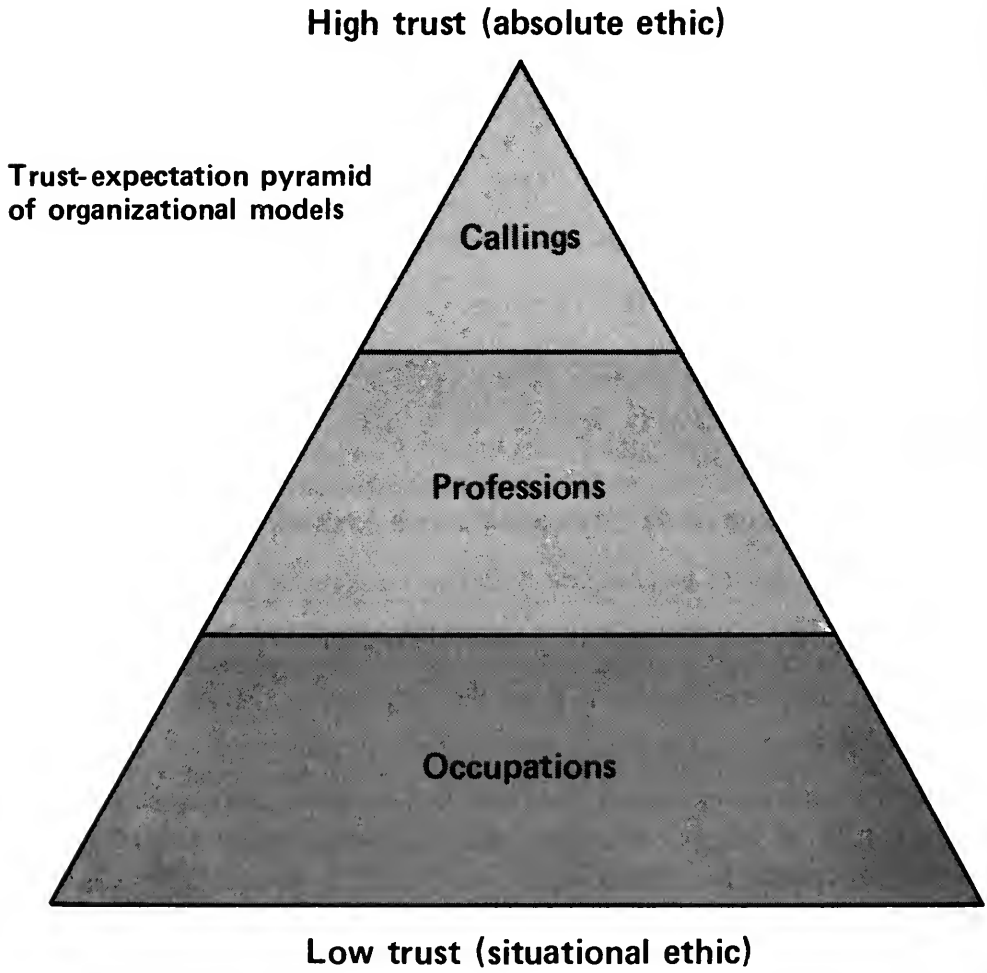

Figure 2

social, political and economic power. A high degree of public trust is vested in these organizations, and the public is less tolerant of deviations from an absolute standard of ethical behavior.

Callings are found at the apex of the pyramid, are fewest in number in a society and have the fewest members. Callings enjoy (and bear the responsibility of) the highest degree of public trust and are bound to the highest degree of ethical standards (absolute) by society.

The question which must be answered is: "How does the movement of the military toward an occupational model affect the degree of trust vested by the public in the military and the concomitant expectations for ethical behavior of the organization's members?"

The answer can be found best by examining a parallel trend which has impacted upon this trust-expectation relationship. There has been a movement away from "objective" control of the military by society and a shift toward "subjective" control. According to Huntington, objective control of the military separates it from a society and facilitates the fullest development of the military ethic and military professionalism. This form of control also allows for the maximum development of the military as a calling and concomitantly fosters a high degree of public trust in the institution and expectations of high ethical standards.

Janowitz, on the other hand, has favored subjective civilian control requiring an increased integration of the military with society. This relationship may be viewed as the outgrowth of the convergence since World War II of the military and society.

Developments in technology have resulted in certain sectors of the military increasingly resembling a corporate model. This, in turn, has changed the military's relationship with society, as well as with its own members. The military loses some of its uniqueness under such conditions, and closer supervision by society brings with it an implicit lesser degree of vested trust. A move toward divergence between the military and society, on the other hand, would restore the uniqueness the military has traditionally enjoyed as an institution and would renew its image as a calling in the eyes of both society and its own members.

Moskos [12] and Bradford and Brown [13] have called for a "pluralistic" military in which there is a civilianization of those sectors which are not purely military (for example, medical, logistics). However, any such bifurcation would specifically identify segments within the military social organization as callings, professions and occupations, and could consequently lead to confusion as to the degree of trust and ethical expectations society has for the members of the military as a whole.

Symptomatic of the trends toward convergence (or pluralism) and the occupational model has been the erosion of the trust-expectation relationship

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[12] Charles C. Moskos Jr., "The Emergent Military: Civilianized, Traditional, or Pluralistic?", Paper presented at the Second Annual Midwest Workshop on National Security Education, Inter-University Seminar on Armed Forces and Society, Chicago, Ill., May 1972.

[13] Zeb B. Bradford Jr. and Frederic J. Brown, *The United States Army in Transition,* Sage Publications, Beverly Hills, Calif., 1974.

between the individual officer and the military organization itself. Lieutenant Colonel Kindred has noted that an officer's commission specifies that the president has "reposed special trust and confidence" in the officer.[14] Unfortunately a plethora of procedures has become institutionalized within the military in recent years which belie this special trust-expectation relationship. These procedures require a second party to verify the officer's word when, in fact, his word alone should be sufficient.

Perceived loss of public trust and confidence as a result of Vietnam has contributed to the adaptation of the marketplace mentality in the motivation cycle driving the officer corps. Whereas formerly the trust and confidence vested by the public in the military provided a source of "intrinsic" motivation for the officer corps to accomplish the goals of the military organization, the vacuum created by the perceived lessening of this trust and confidence has been increasingly filled by an expressed need for "extrinsic" economic rewards as motivators.

In other words, the goals of the military are no longer perceived as the goals of the individual officer unless they are paired with the attainment of economic rewards. The marketplace environment is all too often conducive to evoking the situational ethic with the resulting behavior (ostensibly perceived as contributing to the good of the organization) motivated by self-interest and the good of the individual making the decision.

This tendency has created a vicious cycle. As the members of the military perceive their benefits to be eroded, they make efforts to halt this erosion and regain lost ground. The public, in turn, perceives the military to be overly concerned with marketplace values (in keeping, however, with the occupational perspective) and chides the organization for not living up to the expectations of a calling where self-interest is expected to be subjugated to the organizational needs and goals. This tends to result in even further efforts by Congress to reduce existing benefits which, in turn, generates further concern for the rewards of the marketplace within the officer corps.

This situation leaves us with a paradox in which both the public and the military continue to expect adherence to an absolute ethic of the highest standards on the part of the officer corps whose members perceive their behavior as being legitimated in terms of the marketplace. A society cannot have the same expectations of ethical behavior from its clerks as it does from its clerics.

The result is that we appear to be heading down a doomsday track at breakneck speed toward an "ethical Armageddon." Whether or not the American military survives this ethical conflict, those of us on active duty during these years will always remember it and bear some psychological scars.

It is difficult, but certainly, not impossible, to move the military back toward an organizational climate which fosters the perception of officership as a calling and a concomitant self-imposed adherence to an absolute ethic of the

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[14] Lieutenant Colonel Jon B. Kindred, "The Army Officer," Professionalism Monograph Number 1, US Army Administration Center Human Resources Division, p. 2.

highest standards. It is into such an organizational climate that we must initiate the new members of the officer corps. Today's officer corps must regain the notion that officership is indeed a calling if it is to socialize successfully the novitiates of the future. Albeit the discussion above is somewhat apocalyptic, efforts in three areas can assist in the restoration of the notion of the military as a calling and the associated trust-expectation relationship. First, the ethical image of the military by its own members and by society must be restored through "propaganda of the deed" rather than "propaganda of the word."

The perceived ethical shortfalls noted in the 1970 Army War College study (as well as other surveys and investigations) must be eliminated by action on the part of the officer corps rather than by lip service. There has been a great deal of consciousness raising in this area within the officer corps which hopefully will come to fruition in the future in the form of behavioral change at all grade levels.

Second, action must be taken within the military to restore the trust and confidence vested in each commissioned officer by his or her commission. In a paper calling for the restoration of the special relationship between the officer and the President (as well as between the officer and the public), Lieutenant Colonel Kindred concludes with the following paragraph:

> Across two hundred years of Army history, the setting has changed many times; equipment, doctrine and organizational concepts have come and gone. However, one thing of overriding importance has never changed, and that is the constitutionally established relationship between every commissioned officer and the Commander-in-Chief. For as long as it remains so, officers must strive for the highest standards of integrity and competence for the simple reason that they have both the privilege and the burden of the nation's special trust and confidence.[15]

General Rogers in an effort to restore the traditional trust-expectations within the military has taken positive steps to eliminate the noxious requirements which have eroded this special relationship. This is a step in the right direction in restoring the perception by officers of the military as a calling.

Finally, there must be a halt to the erosion of benefits in order to obviate the need to legitimize one's behavior in terms of the marketplace. The concern of military personnel with these matters is evident from the proliferation of letters to the editor on the subject appearing in the *Army Times, Army* and other publications read in Army professional circles. Moves toward the establishment of a military salary system must be terminated to preclude further conversion of the military to a marketplace environment. Hopefully, these actions will at least, in part, take the wind out of the sails of the movement toward unionization of the military.

It is only through the elimination of the marketplace environment and the regeneration of the perception of the military as a calling by both the officer corps and society alike that the traditional trust-expectation relationship can be re-established so that we may avoid an ethical Armageddon.

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[15] *Ibid.*, p. 5.

Creative Worship—Participation With God

Chaplain (CPT) Ernest M. Shipe

How often have you thrilled to the praise of God in Handel's *Messiah* or had your spirit calmed by a Bach fugue and thanked God for creative genius? Maybe your tastes run more to the soulful rhythms of Andrae Crouch or the lilting cadences of the Gaithers. But you have experienced the same awe-full knowledge that God-inspired creativity was at work; that the Creator of the universe was again doing "a new thing" in behalf of mankind.

Often my own awe of great creativity is tinged with some jealousy and mild depression. The jealousy comes from a longing to do some similar creative act. I wish I could write a song that men could sing in honor of God. I wish I could touch men's hearts with some creative statement, chiselled in stone or painted on canvas, about God's love. The depression results from a hopelessness that whispers in the dark places of my mind, "You can't do that. You are not the gifted and blessed whom God uses." Believing the whisper, I return to a pedestrian pursuit of mediocrity "at my own level."

Yet the Creator's promise is that I *can* participate in his creative work (John 14:12). I have his power to do the "new thing" he has ordained me to. I, like Michaelangelo or Mozart, can lift men's hearts and help them draw closer to God as I lead them in corporate worship.

Chaplains can participate with God's creation in leading worship. From week to week we are privileged to lead his people in praise and adoration of the Almighty. Our worship services differ, sometimes radically, from each other, yet they share a common purpose and potential. Some services are open and develop spontaneously. Some are structured and constant. But free or liturgical, they can point to God's presence and guide men to a greater experience of his being.

Edison said of genius that it is 10% inspiration and 90% perspiration. The same is true of creativity. It may appear to the world that Handel wrote the *Messiah* in a 23-day spurt of inspired creation, or that Sousa "found" *The Stars and Stripes Forever* pre-written in his mind. However, the reality includes in both cases long years of training, hard work, trial and error, planning and thousands of pages of music that were never played. The

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inspiration for these creations was grounded in the dedicated efforts of two men totally committed to their art.

So it is in the chaplain's creativity. The spark of inspiration must be present as God has promised that it would be. If there is to be a flaming up of great creative fire, the spark must fall on the tinder of one's openness to God's leadership. It must also be fueled by dedicated effort, preparation, planning and commitment. I would like to suggest here five principles which provide that tinder and fuel in the area of creative worship development.

Have A Vision

Principle #1 is *Have a Vision*. The prophet said, "Where there is no vision the people perish." So can your worship service. Vision is the quality of seeing the possible, of projecting onto the material available a picture of what God could make of it.

Michaelangelo saw a piece of granite that had been rejected by many other sculptors. His vision for that marred rock became the beautiful *David*.

When planning worship, know what you want for your people. Have a dream of what you want to happen in their lives as they interact with each other and with God. As pastor you are in a unique position to know the congregation. You visit with them, counsel them, share their joys and trials. You can assess the needs they bring to the worship experience. If you have been observant you have some understanding of how the service you plan for this week can build upon previous experiences. Your dream can take on structure and body as you bring together your knowledge of the people and of past experiences.

Military chaplains face a unique challenge here. Many of us have worked in multiple staff churches but few have experienced having several pastors on one staff. The ecumenical structure of our staffs are also unusual. In a single chapel as many as seven chaplains from seven denominations may share leadership of one General Protestant service.

Often the coverage plan calls for a rotation of preaching and worship leadership among the chaplains. Thus a chaplain may be in the pulpit as seldom as one Sunday in three of even one Sunday in seven.

The congregation is faced with constantly changing pulpit styles. Not only individual differences but denominational differences are brought out. Because of the time lag between preaching opportunities there is little continuity possible in each chaplain's worship plan. This can lead to a "Visiting Preacher" mentality. Each time the chaplain plans a service he starts from the beginning. In a chapel with four chaplains, not only has a month passed since he last faced this congregation but up to three different preachers have spoken to the group. The subjects and directions of the other preachers may have been so foreign to him that he has no idea how to build on them.

In this setting the vision needs to be a shared one. There must be agreement and unity of outlook among the several chaplains. Because they will build their services of different materials and from different plans, all the chaplains need a common foundation.

In my first military chapel three chaplains shared the leadership. Although we shared a basic commitment to the relational lifestyle, we nevertheless had quite different approaches to preaching and worship leadership. Conditions were excellent for total confusion in the chapel. One of the chaplains was relatively formal, complete with robe, written prayers and very ordered worship. Chaplain number two was informal. He often led services in a leisure suit. He enjoyed variety and change in the worship order. I was brand-new to military chapels. I wanted everything right but had no idea what was "right." A good word to describe my early chapel leadership was "scared."

One element which kept confusion to a minimum was our regular chapel staff meetings. From week to week we met to plan and critique our leadership. We tried to understand and build upon each other's work.

At the meetings we took up questions raised by the service or sermon. We made it a habit to take notes on the worship and bring these to the meetings. We offered advice on other possible methods for leadership of a given service.

These meetings were not inquisitions or post mortems. While we sought to learn from the past, our key purpose was future oriented. By understanding the goals and objectives of my co-pastors I could continue a thought one of them had started or build on a theme raised earlier. One Sunday the three of us were involved in a pulpit dialog building on a message Jan had preached earlier on "Blessed and Unblessed Children." John often led communion services and brought a reverent simplicity to the service. But one Sunday I led an "Agape Celebration" using Portuguese sweet bread and large glasses of grape juice to draw out the theme "Taste and see that the Lord is good."

The three of us, Methodist, Baptist, and Reformed, had many differences which could have divided us. Had we chosen to stress our individuality we would have gone our separate ways, probably creating friction in the small congregation. We early found a strong unifier in our common commitment to relationalism. In your chapel the unifying factor may be harder to find. In turn, the shared vision will be harder to achieve. You must make the effort, however, if you are to have a connected and coherent worship program that transcends a single service.

Analyze your own needs and limitations also. The worship must touch your needs as well as those of the congregation. When Jesus spoke to the woman at the well he began with his own need for water to help her see her need (John 4). Out of Jesus' need for rest and quiet Martha learned about priorities (Luke 10:38–42).

I, like you, have been in worship services where the leader used the service for purposes of self-adulation, masochistic self-chastising, wallowing in personal emotion, or inappropriately fulfilling some other personal need. This kind of unhealthy attention-claiming is not necessarily personal involvement in the worship.

The Sunday after we buried the leading deacon of my first parish I entered the sanctuary feeling a deep emptiness. This middle-aged bus driver

had been teacher, counselor, confessor and friend to me. I was frightened over the future, stunned at his sudden death, unsure of my ability to continue the small mission we started and, to some extent, questioned God. I remember wanting to talk about these questions and give vent to my feelings. Those in attendance that morning were, as on most Sundays, predominantly children. To them he had been "Grandpa." The chief emotion they felt was confusion, for Grandpa was not coming back any more. I spoke that morning about John on the Isle of Patmos, a man cut off from his friends and wanting to send them a message of love and hope. I talked about "Grandpa" and what he had tried to teach us, how he loved Jesus and all the things he had done for our mission. I reminded myself and the children that Jesus was still there and loved us. In this way, by linking my need with theirs, I was able to lead all of us to a greater vision of God.

Have A Goal

Principle #2 is *Have a Goal or Objective for the Worship Service*. If your total goal this Sunday is to "conduct a service," verily you shall have your reward.

When you plan a service, can you state precisely what you want to achieve? This goes beyond the vast vision for your people. It is being specific. "I want these people to experience with the Prodigal the forgiving love of the father." "I want my congregation to share David's joyful abandon before the Lord."

In homiletics I was taught to specify a goal for my sermons, to have something measurable by which I could assess the effectiveness of my communication. Start your preparation, I was taught, by stating what result you want from the message. Then test each element of the sermon by whether it furthers your goal.

The same applies to all worship leadership. If you do not know where you want to be at the end of the hour, you will not know what the hour should contain. Protestant chaplains can be great offenders here. We speak of a "general" Protestant Service but sometimes conduct a "generalized" service with elements chosen more to include bits and pieces from each background to form a unified, well-aimed worship experience.

Our people come from many worship styles. Each of them desires something from "back home" to make the worship more comfortable. If chaplains primarily seek to meet that need it can become controlling. If my basic consideration becomes giving everyone each week something with which they can identify, I will probably plan like this: Baptists and Pentecostals enjoy Gospel songs, so I choose "old time hymns." Lutherans and Methodists want liturgy, so I include a written prayer of confession. Unitarians don't want a "slaughter-house religion" so I am careful to stay away from "blood" hymns. Some people like "amens" and hand clapping so I invite a guest folk=singing group. Some people want formality, so I wear a robe. Others want informality, so I slouch a lot and walk around while

preaching. Soon I have given so much consideration to *appearance* that I no longer have time or opportunity to consider theme or message.

By developing a well thought out and coordinated worship plan you can meet style and denominational needs. You can also follow both themes of the church year and personally chosen themes. The evangelicals may not like every week's experience nor may the non-evangelicals. But as they see the chaplains working together and giving serious consideration to their needs they will trust you and be patient.

In your worship plan some elements will be appropriate most weeks. The Creed, Doxology, Gloria or Confession fit into almost any service. Your basic order of worship will not change each week either. But the changes that do come will proceed from your goal for the service.

One Maundy Thursday I needed a worship idea. I wanted to communicate the message of the divine-human encounter who is Jesus. I knew what I wanted to say but not how to be fresh without being gimmicky. I decided to build the service around a worship center which consisted of a table, draped with a white cloth, holding 4 items: a table lamp without a shade; 2 white towels, one clean and fresh, the other dirt-smeared and lying in a bowl of soiled water; and the elements for communion. My goal was for my people to see two sides of Christ's life—the obvious power from a hidden source and the spending of that power for others—and to see the invitation to enter into both themselves.

Know Your Audience

Principle #3—*Know Your Audience*. Who are those people out there, why are they here, where did they come from? These are questions that are sometimes hard to answer about an Army congregation. In a field service I may have soldiers from several different units. With some I may have had no previous contact. A memorial service brings together an audience as diverse as any battalion. Even on Sunday morning there can seem to be as many as three different congregations depending on who is in the field, TDY, on leave, duty or gone for some other reason. Yet the questions must be asked, or at least recognized as important, if you as worship leader are not to miss your target.

Your congregation has a specific make-up which will be a factor in determining your direction. If 90% of your congregation are single soldiers who live in the barracks, maybe Andrae Crouch or B.J. Thomas would be more appropriate than Vivaldi or Palestrina. In a family chapel more than an occasional use of combat themes may be questionable. Ignoring this principle can lead to ludicrous situations. A minister wanting to comfort the bereaved family of a man he did not know chose to read from Psalm 37 with its message that "The Lord takes care of those who obey him" (Psalm 37:18). He found his comfort to be dubious at best when he learned later that the man was a reprobate atheist who had died with a curse on his lips.

Be sensitive to special needs and interests in the congregation. Loneliness, grief, joy, expectancy, dread of the future, tension over job or home problems are present in your congregation almost every Sunday. On some

Sundays one or more special interests or needs will occupy many of your parishioners.

The Jamestown, Guyana, tragedy affected my chapel congregation. Elements of three units which sponsor the chapel were chosen as the Fort Bragg contingent for the rescue mission. The Sunday after they returned, I could expect that many of my parishioners would be occupied by questions about meaningless death and the value of religion if it leads to the murders of hundreds of little children. It would have been folly to ignore these concerns. Super Bowl Sunday one year was a good time to focus attention on "The Game of Life."

Be aware of special dynamics in the audience. Many things will move your people and affect how the service is received. Besides the individual needs mentioned above, relationships in the chapel and history of the congregation will impact on what you do. How formal is the congregation? Do people normally defer to each other because of rank? How about mix? I have attended chapels with mostly officer congregations, others that stressed attendance by young single soldiers and still others with mixed family groups. To use the same worship forms in all those groups is counter-productive. The greatest disaster in my preaching career came one Sunday when I ignored those dynamics. After a few months in my first post-seminary pastorate I thought I had learned enough about the church to make some tentative assessments and suggestions concerning our life together. In private conversations and public meetings, when candidating, I had committed myself to doing this. I decided this Sunday was the time to honor my commitments.

I have never worked harder, prayed longer, or worried more on any sermon I have preached before or since. I finally wrote a 16-page manuscript. I determined that since I needed to say some hard things I would read it to insure I did not misrepresent myself.

I was certain as an eager young preacher can be that what I was about to say was God's message being delivered in his time with real love.

But I had missed several dynamics in that congregation. The church was in a small community where acceptance and inclusion came slowly; the previous ten years had been painful and frustrating ones for the church as pastor followed pastor with no one staying much over a year; several personal problems were hidden in relationships. I missed some things in myself also that came through as anger and frustration. The result was that in a situation calling for patience, love, and acceptance, I projected judgment and demand. I missed my audience that morning. Not only did that message fail but four months later I was fired from that pastorate.

That one Sunday was not the reason for my failure in that church but it is illustrative of the need to know your audience. I could have planted seeds that morning of care and acceptance. My honesty and concern were genuine. But the people could not hear them at that time. I never got another opportunity.

The major or obvious dynamics we usually see and react to. Holidays, threat of war, significant local events are all things we expect to

influence our worship. But small, personal events can have serious implications for us also. A death in a family that had recently been active in our chapel was important to the congregation. So was the newly announced promotion of one and the second passover of another officer in the same group. These events, while they may not have been pivots around which to build the service, did affect how the service was received and celebrated.

Know Your Material

Principle #4—*Know Your Material.* Often I wonder if we don't choose our worship materials like the librarian on whose shelves *The Peter Principle* was filed under "New Testament." I have done the same thing, choosing "Break Thou the Bread of Life" for a Communion hymn or preaching an eminently forgettable sermon on God's providence from the text, "Jesus entered and passed through Jericho."

Only a callous worship leader would allow heresy or insulting material in his worship but the intelligence of many parishioners has been insulted and their emotions raped by careless use of inappropriate materials. Countless others have been bored by worship materials that said nothing.

One of the places I have received "warm fuzzies" is in worship planning. One Sunday, though, I deserved double "cold pricklies." I was preparing for a guest speaker. Being unsure of his theme I planned in ignorance. But ignorance does not excuse combining Amos 5:21–27 and Luke 5:1–11, then using "Pass me Not" as the Hymn of Invitation. I left the speaker with nowhere to go.

It is not enough that your materials avoid sacrilege or vulgarity. They should make a positive contribution to the service. John warned his readers to "test the spirits." Test your materials.

Does the material meet real needs in the congregation? I love the old gospel hymns, but when "Jesus, I Come" was announced as the opening hymn of a minister's devotional meeting, I wondered whose needs were being met. The story you want to use may be exciting and dynamic but does it move you toward your goal? Ask of that song, that scripture, that prayer, "Does it advance my theme or further my objective?"

Does the material say what you want to say or what you think it says? Often we can be like the people mentioned in John 21:23. Taking a statement out of context we can repeat it until it becomes a truism without it ever being accurate. In my freshman college Shakespeare class I wrote a marvelous argument on an exam. Given a speech from one of Shakespeare's plays, we were to identify the speaker and explain that person's reasons for the speech. My logic was nearly flawless. I eliminated every other character and gave a number of excellent reasons why only the character I chose could have made the speech. I was certain of my opinions. You may well imagine my surprise when, on receiving my grade and the professor's response, I learned that not only had I argued for the wrong character but the character against whom I had argued hardest had in fact made the speech.

Is the material expressive of the worship patterns that have evolved in

the chapel? Earlier I spoke of worship patterns which are derived from a "be all things to all people" mentality. While avoiding that, we must also avoid the other extreme. I asked a retired NCO who had worshipped in a military chapel for ten years why chapel people seemed blasé about new worship ideas. His answer was that the new idea would be replaced along with the new chaplain in two years, "So why get excited?" He was right. Chaplains are not noted for loyalty to what has happened before we arrived.

Continuity and purpose in worship is created both by planning and by careful material choice. Early in your leadership of the chapel, learn what has characterized the leaders who preceded you. Keep track of what is being done from week to week. I keep the bulletins from each service. I also keep a list of hymns by week and scriptures used. As I choose hymns and scriptures I check my list to insure that I don't use personal favorites too often or ignore something that has been a favorite to the congregation.

A song may have the right theme but not be the best choice for the occasion. "The Great Judgement Morning" and "This Could be the Dawning Of That Day" both have eschatological themes but the second is far preferable for a funeral service.

Beware of working from memory in choosing worship materials. My wife loves the verse in Song of Solomon that reads "Many waters cannot quench love, neither can the floods drown it." So when she had my wedding ring inscribed she "remembered" and had the engraver write "SOS 7:7."

The bulletin announced the message topic as "You Marry Tomorrow" and the closing hymn as "Why Not Tonight?"

Know Your God

The last Principle is—*Know Your God*. It might appear that I am carrying coals to Newcastle here but I don't think so. By "know your God" I am asking two things.

First, be sure you are leading *his* worship at *his* time. In 15 years in the pastorate and chaplaincy, I have far too often rushed into the pulpit before spending enough time with God.

As a young student pastor I vowed to spend one-half hour alone in prayer and meditation before leading worship on Sunday morning. When four weeks later I found myself using that time to throw together a sermon, I knew I was in trouble. Then two months later for three consecutive weeks I spent the time working out details for upcoming programs. Then there were Sunday School classes without teachers and deacons needing to confer with me. I still seek out that quiet time, because I need to be still and know that he is God and present.

I find that when I do take time alone, praying, reading over my scripture and generally preparing my own mind and spirit, I am more in tune with what is happening to my people and what God seems to be doing in the worship. I am then leading the worship rather than chasing after it.

Spend the time alone with God before leading worship that you need to truly hear him. Moses was not ready to speak for God until he had spent years

in a desert meeting himself and God. Peter preached his stirring Pentecostal sermon after ten days of prayer.

The second part of this rule is Pray, Pray, Pray! Before, during and after planning, Pray. Before, during and after preparing, Pray. Pray your way into the sanctuary and into the pulpit. It is not necessary to be like the minister who, wanting his people to think him a man of prayer, stopped on the way to the pulpit to dust his knees, but be in prayer throughout the conduct of the worship. If you are to be partner with God in the creative process of planning and leading his people in worship, you must be closely and constantly in touch with him.

I have been searching for an instance when I have put all these elements together in a single gloriously successful service. I find that my five principles constitute no golden road to successful worship leadership. Services I have planned meticulously have fallen flat while at other times I may have missed one or more of the principles and God has blessed our worship. I do see two general statements though that I think I can make as axiomatic. When I feel self-confident and expect to breeze through the service without the personal and professional preparation I need, I am riding for a fall. When on the other hand I seek to be prepared, follow as closely as possible the above principles and open myself to God's spirit, he can use both my preparation and my incompleteness and worship becomes a creative union between God, myself and the congregation.

The Chaplain-Counselor as "Strategist"

Chaplain (MAJ) Charles E. Mallard

Since we chaplains do so much counseling, I think it's entirely appropriate, occasionally, to do some theorizing about the relational dynamics that click into gear when a person walks into the office and says, "Chaplain, I have a problem I'd like to discuss with you." I propose to engage your mind in some of that theorizing.

Certain assumptions underlie the following. I assume chaplains do a lot of counseling as a part of their ministry. Counseling is one way of expressing care, and caring, in itself, can be a powerful force for helping persons become "healthier." I am personally comfortable in thinking of chaplains as "psychotherapists." By this, I mean I see chaplains as professionals who can have a significant effect on the mental health of people simply by sitting and talking with them about important issues in their lives.

Another assumption is that the chaplain/counselor will manipulate the counselee implicitly or explicitly for positive or negative results. (Did that line turn you off, or are you still with me?) I realize many are afraid of being "manipulated" or of being a "manipulator," but consider how skillfully Jesus manipulated the rich, young ruler (Mathew 19) into revealing his idolatry. Jesus never openly charged the man with idolatry.

Still not willing to accept my charge that we're "manipulators?" If you see yourself as a "non-directive" counselor, read on! "The analyst who silently sits behind his reclining patient, or the 'non-directive' therapist who 'merely' repeats the verbal utterances of his client, exerts a fantastic amount of influence *by that very behavior,* especially since it is defined as 'no influence'." [1] I agree. Influence and manipulation *cannot* be avoided. They are present implicitly or explicitly in the counseling relationship. (After all, rank and titles such as "Father," "Pastor," or "Rabbi" have a profound influence on how the counseling relationship is defined and how our counselees respond to the counseling process!) The real problem is how we can

[1] Paul Watzlawick, et al, *Change: Principles of Problem Formation and Problem Resolution* (New York: W.W.Norton and Company, Inc., 1974), p. xvi.

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best comprehend our own manipulative strategies and use them in the interest of the persons we counsel.

I further assume our religious value system leads us to use such manipulative strategies to influence persons toward more responsible and autonomous behavior. I may sound contradictory at this point; how do we "manipulate" (and become largely responsible for the outcome) and yet encourage the counselee to be more "responsible" for his own life?

Here we come to the heart of the dilemma. The counselee comes into my office and says, "I have reached an impasse regarding. . . . Please help me!" I reply, "I will help you find your own solution." Yet the solution is found under *my* guidance and with *my* help. It will, quite likely, be biased in the direction of what *I* think is best for the person under "X" circumstances.

I maintain, however, we are not contradicting ourselves when we enter a counseling contract with a parishoner. We are simply entering a *paradoxical* relationship with him. (A paradox is, by definition, an *apparent,* but not real, *contradiction!)* To practice good counseling strategy, then, requires that we take into *explicit* consideration the *implicit* nature of the counseling relationship! I'd like to illustrate some paradoxical strategies.

Some Theoretical Mentors

A number of writers have helped me understand the paradoxical quality of the counselor/counselee relationship, but none has been more helpful than Milton H. Erickson, M.D. Erickson is a psychiatrist who specializes in the use of hypnosis in his practice of "Strategic Therapy." A second helpful writer is Jay Haley, a Communications Analyst, who is director of family research at the Philadelphia Child Guidance Clinic. Haley has based a great deal of his own work on the theoretical framework developed by Erickson.

Finally, I have been significantly helped by the theoretical work of Paul Watzlawick, Ph.D., John H. Weakland, Ch.E., and Richard Fisch, M.D., of the Brief Therapy Center of the Mental Research Institute in Palo Alto, California. This group, too, has based much of their research and practice on the ideas of Erickson. Jay Haley was identified with the Mental Research Institute in Palo Alto at one time. (Note the bibliography at the end of this article.)

Erickson's Psychiatric Theory and Practice

Milton Erickson's theory about the paradoxical nature of the counselor/counselee relationship developed from his practice of hypnosis. Gradually he has redefined hypnosis to apply not to the state of the hypnotized person but to the special type of *interchange* between two people. He saw that this type of interchange also exists between the counselor/counselee even when a trance is not induced.

The nature of this interchange, he says, is paradoxical. He recognized that, as a hypnotist, he *directed* the patient to *spontaneously* change his behavior. But he went on to say that the role of any psychotherapist is to *direct*

a client to do those things he can voluntarily do, and then request or communicate an exception of *spontaneous* change. To put it another way, the therapist prefers that the patient initiate new behavior himself and choose his own direction in life. Yet, at the same time, the therapist wants the patient to change within the framework the therapist considers importatnt. However, it is both normal and desirable for the patient to resist such direction! Therefore, both the hypnotherapist and the psychotherapist must learn to use the client's own resistances to produce this spontaneous change, and Erickson believes that this best accomplished by the use of very strategically planned interventions by the counselor.

As I read a number of case studies of Erickson's work, two images came to mind. Erickson reminded me of a general in combat, skillfully seeking that strategic opportunity to turn the tide of battle against his patient's symptom. At other times, he reminded me of a Scotland Yard sleuth, probing for the solution to the mystery of the patient's problem. It is certainly safe to say that he's entirely non-traditional in his practice. Jay Haley, in *Uncommon Therapy: The Psychiatric Techniques of Milton H. Erickson, M.D.*, points out that Erickson is flexible in every aspect of his therapy. He is willing to see patients in his office, which is in his home, or in their homes, or at their places of business. He is willing to have 10-minute sessions or sessions lasting several hours. He might induce a trance or he might not. In some instances, he will involve all members of a family, but not in other instances. He is even willing to have a session over dinner or in some other social setting. He frequently, and deliberately, does marriage counseling with only one spouse.

Erickson is primarily concerned with the ordinary processes of living, according to Haley. These processes are related to the various stages of family growth and development and the transition to the next stage of development. He believes that personal, marital, and familial dysfunctions appear when the normal process of development is impeded. The symptom or dysfunction is a signal that a family or family member is having difficulty in moving from one stage in its life cycle to the next. Erickson, then, strategically plans his intervention to target on moving the individual, couple, or family into that new place. Yet he scrupulously avoids any interpretive type of counseling with his clients. For him, insights and change must come spontaneously from the client. Yet he will construct a strategic situation in which the client is unable *not* to come to the new insight or change

A Typical Ericksonian Strategy

Erickson did not use hypnosis with an elderly gentleman who had a fear of riding elevators. But he did create a strategic situation in which this very proper, prudish gentleman was delighted to ride an elevator to the top of a tall building. He reports:

> When the old gentleman asked if he could be helped for his fear of riding in an elevator, I told him I could probably scare the pants off him in another direction. He told me that nothing could be worse than his fear of an elevator.
>
> The elevators in that particular building were operated by young girls,

and I made special arrangements with one in advance. She agreed to cooperate and thought it would be fun. I went with the gentleman to the elevator. He wasn't afraid of walking into an elevator, but when it started to move it became an unbearable experience. So I chose an unbusy time and I had him walk in and out of the elevator, back in and out. Then at a point when he walked in, I told the girl to close the door and said, "Let's go up." She went up one story and stopped in between floors. The gentleman started to yell, "What's wrong!" I said, "The elevator operator wants to kiss you." Shocked, the gentleman said, "But I'm a married man!" The girl said, "I don't mind that." She walked toward him, and he stepped back and said, "You start the elevator." So she started it. She went up to about the fourth floor and stopped it again in between floors. She said, "I just have a craving for a kiss." He said, "You go about your business." He wanted that elevator moving, not standing still. She replied, "Well, let's go down and start all over again," and she began to take the elevator down. He said, "Not down, up!" since he didn't want to go through that all over again. She started up and then stopped the elevator between floors and said "Do you promise you'll ride down in my elevator with me when you're through work?" He said, "I'll promise anything if you promise not to kiss me." He went up in that elevator, relieved and without fear—of the elevator—and could ride one from then on.[2]

Strategies of Psychotherapy

This sub-section title is also the title of a book by Jay Haley. As I indicated, Haley is deeply indebted to Erickson for his theory about the nature of the counseling, or psychotherapeutic relationship.

Haley believes an essential ingredient in every interpersonal relationship is the ingredient of "control," or "Who is in charge?" He simply extends this question into the counselor/counselee relationship. In talking about "control," Haley doesn't mean one person taking control of another as one would of a robot. Instead, he is speaking of control in terms of defining the relationship. Thus, he says that

> . . . all messages are not only reports but they also influence or command. A statement such as "I feel badly today" is not merely a description of the internal state of the speaker. It also expresses something like, "Do something about this," or "Think of me as a person who feels badly." Every message from one person to another tends to define the kind of interchange which is to take place between them.[3]

As a Communications Analyst, Haley came to believe it is an axiom of human relationships that every behavior exchanged between two persons is a medium of communication. To put it another way, "We cannot *not* communicate." Total silence between two persons is filled with message and meaning!

However, there are different types of communicative behavior. They may be divided into three categories. Some communicative behavior may be categorized as *symmetrical*. "A symmetrical relationship is one in which two people exchange the same type of behavior."[4] One person says, "The

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[2] Jay Haley, *Uncommon Therapy* (New York, W.W. Norton and Company, Inc., 1973), pp. 298–9.

[3] Jay Haley, *Strategies of Psychotherapy* (New York, Grune and Strolton, 1963), p. 10.

[4] *Ibid.*, p. 11.

weather looks stormy outside." The other person says, "Yes, it does." If we look at this brief interchange, we find it is more than a weather report. The first person is saying: "I expect you to accept me as an authority on the weather." The second person replies: "I accept your authority, but I counter your right to speak by expecting you to accept *me* as an *equal* authority on the weather."

Every behavior communicates; and every communication not only reports something about the one who is communicating, it also expresses a command that the other person accept the communicative definition of the relationship. In a *symmetrical* relationship, both persons tend to be competitive, since each is defining self as equal to the other.

A second category of communicative behavior is *complementary*. "A complementary relationship is one where the two people are exchanging different types of behaviors. One gives and the other receives, one teaches and the other learns." [5] The wife says, "Be sure and pay the water bill today." The husband replies, "O.K." In this complementary exchange, the wife commands, and the husband accepts the wife's directive.

Now suppose we have a relationship that would normally be defined as complementary. A trainee comes into the chaplain's office and says, "I don't like the Army, and I'm worried about my folks at home. How can I get a discharge?" (The trainee has defined the relationship in complementary terms in that he is asking the chaplain for advice.) The chaplain listens to the soldier and concludes by telling the soldier that he does not have "grounds" for a discharge. (The chaplain accepts the role of authoritative source and replies from a complementary definition of the relationship.) At this point, the soldier says, "Well, I'll just have to find a way to get out." Here, the soldier has *maneuvered* to redefine the relationship along *symmetrical* lines and is now competing with the chaplain for control of the relationship. The soldier has assumed a position of equality with the chaplain, and the chaplain has two alternatives: Either respond in such a way that he redefines the relationship as complementary again ("Don't do anything stupid!"), or accept the soldier's move toward symmetry ("Well, I'll see what I can do to help you get out of the Army, if you are determined to do so").

But there is a third type of relationship definition that must be added to this simple scheme, and Haley and others have termed it the *metacomplementary* relationship. In a metacomplementary relationship, one person deliberately assumes an apparently secondary role with a maneuver that forces the second person to take care of the first. The recently married wife says to her husband, "I want you to be the head of our home." He replies, "I intend to be." But note that she has maneuvered in such a way that he will be the "head of the home" under *her* direction ("I want you to be . . .").

All behavior communicates. Some communicative behaviors and messages are symmetrical, others are complementary in nature. It is relatively easy to respond to these types of communication. Metacomplementary com-

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[5] *Ibid.*

munications can be "crazy-makers," however. For example, the husband says to the wife, "I wish you weren't such a square. You should be more 'spontaneous'." But note that if the wife responds by being more "spontaneous," she is doing it under the husband's direction, in which case she is not being spontaneous at all! He is then likely to counter her new behavior by discounting it with a message such as, "Well, you're just doing this because I told you to be more spontaneous!" By this time, the wife is probably thoroughly mystified and unable to understand what it would take to please her husband.

Perhaps the most common encounter the counselor has with metacomplementary behavior is when he encounters *symtomatic* behavior. Erickson saw symptomatic dysfunction in individuals, couples, and families as signals that the parties involved were "stuck" at a natural transition point from one developmental level to the next. Haley agrees. He goes on to point out, however, that symptoms are relationship-defining behavior. The symptomatic person is able to manipulate the behavior of others while saying he's not: "After all, I can't help having this problem." Symptoms, then, are *metacomplementary* in nature. If they are chronic and used consistently to circumscribe the behavior of another, while denying responsibility for such circumscription, then they are psychopathological. An example would be the woman who cannot keep house because she always "gets dizzy" when she gets tired. Thus, she may maneuver her husband into caring for the house while denying she is doing so.

Now, let's transfer this communication model to the counseling relationship:

> Since whatever communicates to another person is setting the rules for how that person is to behave, the interchange between therapist and patient will inevitably center upon who is to set those rules . . . it is of crucial importance that the therapist deal successfully with the question whether he or the patient is to control the relationship they will have. *No form of therapy can avoid this problem, it is central, and in its resolution is the source of therapeutic change.*
>
> If the patient gains control in psychotherapy, he will perpetuate his difficulties since he will contrive to govern by symptomatic methods. If one defines successful therapy as a process whereby a therapist maintains control of what kind of relationship he will have with a patient, then it becomes necessary to consider the tactics which a person can use to gain control of the relationship with another person and therefore influence his emotions and somatic sensations . . . therapeutic change results from the set of therapeutic parodoxes which . . . various methods of psychotherapy have in common.[6]

Haley advocates, then, a paradoxical definition of therapeutic relationship that he terms "brief therapy." Like Erickson's "strategic therapy," the focus is problem-centered, with clearly defined goals, achieved by carefully employed "tactics" and "strategy."

Following his paradoxical way of working, Haley would not discourage symptomatic behavior in a client. Rather, he would carefully construct a

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[6] *Ibid.*, p. 19 (Italics mine).

therapeutic invention in which it would be a "benevolent ordeal" for the client to maintain the symptom.

Frequently, Haley tells a client to maintain his symptom ". . . because it has a meaning we have not yet discovered." Then very subtly he assumes control of the symptom by directing that it be done at a new time, in a new place, or in a different way. Gradually the client gets the message: Changes in symptomatic behavior *are possible*. For example, if the symptom can be delayed until a specific time of the day, perhaps it can be delayed until tomorrow, or next week, or next month.

I used this type of intervention once with a woman who was divorced from her military husband. They had been divorced for a year and a half. She continued to attend the military chapel, had developed no relationships off post, had lost a great deal of weight, had not had her hair done during that time period (she wore a wig to work and chapel), cried copiously upon arising from bed each morning until time to leave for work, and had no energy to resist the exorbitant demands of her adult-age children, who lived at home with her. Clearly, this was a depressed woman!

Following Halley's approach, I didn't tell her she must forget her husband and start building a new life. Since she told me she could not avoid crying at the start of each new day without her husband, I directed her to purchase a small composition book and "do something that will probably sound crazy." I told her her depression clearly had a deep meaning that neither she, I, nor her doctor (who had prescribed countless pills for her) had fathomed. To "help us get in touch with this deep meaning," I advised her to sit on the edge of the bed each morning and make a list of everything she could possibly think of that she would *not* be able to do with her former husband that day; if tears flowed, to let them flow as much as possible. Furthermore, she was to conclude her writing each day by a lengthy, written analysis of her every feeling and body sensation.

The woman did this exercise for two weeks, during which time her exaggerated feelings became exceedingly painful for her. However, she arose one morning and announced to herself, "It's crazy for me to hang onto him in this way." In less than six weeks, she left her wig at home, had her hair done, joined a civilian church, told one child to leave the house and the other to start contributing to expenses, and changed doctors! In this case, I was able to take control of the woman's "uncontrollable" crying and make the prolonged depression a "benevolent ordeal" that was excruciatingly painful to maintain. And the woman spontaneously gave up her grief and developed a new lifestyle.

Problem Formation And Resolution

But what is "the problem"? Is it the symptomatic behavior of the person or persons, or is it the attempted solutions that the person or persons are employing to solve "the problem"? Watzlawick, Weakland, and Fisch believe the counselor needs to look beyond the counselee's "problem" to the

"solutions" the counselee is utilizing. Frequently "the solution becomes the problem."

In other words ". . .under certain circumstances problems will arise purely as a result of wrong attempts to changing an existing difficulty, and . . . this kind of problem formation may arise on any level of human functioning—individual, dyadic, familial, sociopolitical, etc." [7] A common example of this principle is the marital "nag/sag" syndrome. The wife concludes that her husband does not "share" himself enough with her, so she begins to ask more questions about his thoughts, feelings, and activities. The husband interprets this as an "intrusion" into his space, and withholds more (a communication "sag"). He thinks this will "teach her a lesson." It only provides further fuel for her anxieties however, so she nags still more. Some counselors might define the problem as "pathological jealousy" on her part, while others might define it as "passive aggression" on his part. But Watzlawick, Weakland, and Fisch would say that their attempted solutions are the problems, and they would target their intervention at those attempted solutions.

Two inappropriate "solutions" are what these writers refer to as the "terrible simplifications" and the "utopia syndrome." In the terrible simplifications, a solution is attempted by denying that a problem is a problem. Thus, action is necessary but not taken. (I remember a company commander who "solved" a racial problem in his unit by announcing to the task group dealing with the situation: "We have no 'race problem' in my company. The only problem we have is with people telling us we have a race problem." Necessary action was not taken by this commander because to him there was "no problem.") A second inappropriate "solution" is based on the "utopia syndrome." Change is attempted regarding a difficulty which, for all practical purposes, is either unchangeable or nonexistent (such as attempts to "overcome the generation gap").

A third inappropriate "solution" is action taken at the wrong level so that a "game without end" is established.[8] An example would be to tell an insomniac to "relax and go to sleep" or to tell a depressed person to "cheer up." In these cases, the insomniac is likely to get more uptight about not being able to relax as you advised, while the depressed person will probably become more depressed because he feels guilty about not being able to cheer up. Another common example of the "game without end" occurs when a husband complains that his wife is "not affectionate." Working with a counselor, the wife agrees to "be more affectionate." Then, the husband complains because the wife "doesn't *enjoy* being affectionate." The husband asked for change at the wrong level. He asked for a change in spontaneous feelings instead of a change in controllable behavior.

Thus, Watzlawick, Weakland, and Fisch believe successful therapy can be targeted toward the attempted *solutions,* and not to the difficulty itself. They admit such strategies usually appear "weird, unexpected, and uncom-

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[7] Watzlawick, p. 36.

[8] *Ibid.,* p. 39.

monsensical." [9] That's because the focus is not on *why* something happens but on *what* happens; furthermore, the focus is not on *what* is happening in the *here and now*. It is not necessary, these writers say, to know *why* something occurs before we can change *what* is occurring!

While Watzlawick, *et al,* cite numerous exciting and unusual strategies in their book *Change,* an important technique they use is "reframing."

> To reframe, then, means to change the conceptional and/or emotional setting or viewpoint in relation to which a situation is experienced and to place it in another frame which fits the "facts" or the same concrete situation equally well or even better, and thereby changes its entire meaning . . . the situation itself may remain quite unchanged and, indeed, even unchangeable. What turns out to be changed as a result of the reframing is the *meaning* attributed to the situation . . .[10]

The purpose of reframing, then, is to create a sense of "wonder" in the mind of the counselee(s) about their perception of things. Is the wife sexually "cool" because she is a "frigid, withholding woman" or because she is so "deep-down sexy" that she would "overwhelm" the husband if she didn't keep her phenomenal sex drive "under control?" Simply raising the question forces those involved to begin to wonder about their perceptual definition of things. Or consider this example of reframing: "Do you scream a lot because you are a nagging mother (the way she sees herself), or because you love your children so much that you *passionately* care about their behavior?" Again, the counselor's goal in reframing is to dislodge the counselee's "stuck" way of looking at a concrete reality. The reality is that Mom yells a lot. But there are many definitions of "why" the "what" is happening. ("Yes, I do love my children. I know I feel like a screaming shrew at times, but I really do love my children very much. I guess I wouldn't scream at them if I hadn't any feeling for them.")

Conclusion

My perception of the counselor/counselee relationship is that it is, by its paradoxical nature, a bit "crazy." Furthermore, I believe the most successful strategies utilized by a chaplain/counselor are those that are a little "crazy," too. To state it in a crude fashion: "The 'crazier' the individual, couple or family, the 'crazier' the therapeutic interventions must be to be successful. Otherwise, the counselees' symptoms will defeat the counseling process."

Carl A. Whitaker, M.D., and David V. Keith, M.D., psychiatrists at the University of Wisconsin Medical School, recently wrote a helpful article titled, "Struggling with the Impotence Impasse: Absurdity and Acting-In." The "impotence impasse" is that point at which the counseling process breaks down because the counselee's problems render the counselor's interventions ineffective and the counselor finds himself investing more energy in

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[9] *Ibid.*, p. 83.
[10] *Ibid.*, p. 95.

the process than the counselee. They proposed two strategies for getting past this impotence impasse: Using absurd strategies, which they refer to as "creative craziness"; and "acting-in", in which the therapist "initiates an intensification of the relationship either by provocative behavior, provocative words or by challenging the patient and at the same time increasing his own affect." [11]

They add a caution I want to echo: "Therapists will have trouble with the absurd or acting-in if they have not had an affair with their own sadism and accepted its place in their own lives." [12] Not all sadism is destructive. There is a sadism that is a kind of "playful chaos" that is thoroughly pleasurable and that, with practice, can become a kind of strategic, planned craziness to get the counselee(s) out of a rut and keep the counselor in a humurous enough frame of mind so he doesn't go crazy himself before week's end. (Now isn't it absurd to write an article about "planned craziness" when craziness just seems to happen? I must be getting a little daft myself!)

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[11] *Journal of Marriage and Family Counseling,* Vol 4, No. 1, p. 74.

[12] *Ibid.,* p. 77.

The Image of the Chaplain in Modern Fiction

Chaplain (MAJ) Jon M. Riches

Three of the best known novels about World War II are *From Here to Eternity* by James Jones, *The Young Lions* by Irwin Shaw, and *Catch–22* by Joseph Heller. The book sales of these three number in the millions and all of them headed the best seller lists at one time or another. All of them are still in publication. All of them have been made into highly profitable and popular motion pictures.[1] It follows, then, that for many their conceptions, views, feelings, and images concerning that conflict are taken from these novels. More importantly, many of our ideas of military life, particularly in the Army, have been heavily influenced by the above-named novels. The characters of the books have entered into our fictitious folk-lore: Noah Ackerman, Christian Diestl, Major Major, Yossarian, Robert E. Lee Prewitt, First Sergeant Milton Warden, and Angelo Maggio. In the books, all facets of military life are examined and dissected. Since the chaplaincy has been an integral part of the military life for the past two hundred years, it is worthwhile to examine in these three books how the chaplain is portrayed. All of the books deal with moral questions rising from a military setting and in all of them chaplains are mentioned. Indeed, in *Catch–22*, one of the major characters is a chaplain.

From Here to Eternity's setting is Schofield Barracks, Hawaii, immediately preceeding the attack on Pearl Harbor. The attack itself furnishes the climax to the book. On a personal level it is the story of Robert E. Lee Prewitt. He is a fine bugler and boxer; a corporal who has lost his stripes by refusing to compromise his principles. He has refused to submit to homosexual advances from a superior and, as a result, has lost his place as the number one bugler. He reports to his new company and is persecuted there for refusing to fight on the company boxing squad. Previous to the action in the book, we are told that he had killed a man in a boxing tournament. Ultimately he and Maggio, a fellow soldier who is one of the few to befriend Prewitt, end up in the stockade.

The book is a vivid picture of Army life as it was seen through Jones' eyes (he was stationed at Schofield in 1939–41) in prewar years. The language

[1] "The Top Hundred Moneymakers," *Variety*, September 1955; January, 1959; June, 1970.

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and action are rough. Generally, it is regarded as a modern classic. The book is filled with vignettes of Army life. The attitudes of the enlisted man toward officers and vice versa, the importance of sporting competition to dispel boredom, the harsh punishments, the prejudices and beliefs of both enlisted man and officer are all recounted with style and vigor. The chaplaincy occupies a very minor peripheral role, at most, in the book. There are passing references to the chaplain as a source of solution to some of the moral questions involved, but these references are obscured by the swift-moving action.

Jones has come to be recognized as pre-eminently a war novelist. His strength as a writer is his ability to view life from the perspective of the enlisted man. Irwin Shaw, in his obituary at the time of Jones' death, pointed out that he never stopped viewing life in the light of his experiences in the Army.[2] John W. Aldridge, in his review of the last novel of Jones' trilogy on World War II—*Whistle*—writes:

> . . .when Jones tried to move beyond his primary subjects, army life and warfare, and deal with civilian society, he revealed not the slightest comprehension how people who were not in uniform behaved.[3]

Prewitt refuses to ask anyone for help, including the chaplain, and in this he is following an enlisted code of conduct that Jones extolled—the loner seeking his own salvation. His only help comes from his fellow soldiers in the ranks and this help only comes when Prewitt permits it. In *Eternity* all officers come across very poorly. They are all only interested in their careers and comforts. They have little or no interest in the troops under their command. Officers were not to be trusted and it would follow that the chaplain, being a member of the officer corps, would have been lumped in with the rest. This attitude of Jones toward the officer corps was so vivid that Irwin Shaw, in the same obituary mentioned previously, could not help but note it. This brought an angry denial from Brigadier General William J. Thompson, Jr., who was a young lieutenant at Schofield the same time as Jones. According to him, it was a pure invention of Jones' mind that this was the attitude of the officers stationed there.[4] However, no matter how strong Thompson's contention might be, the fact remains that this was Jones' view and if we are going to see the chaplain as a possible source of salvation to the persecution of Prewitt, it will be only in our own minds and not Jones'.

There is an interesting comment made about the chaplain toward the conclusion of the long novel. When Prewitt is confined to the stockade he receives a lecture from the commander of the stockade, Major Thompson:

> Chaplains' talks on patriotism and indoctrination films are not enough. Perhaps if there was less egotistical selfishness and more willing sacrifice in the world it would work.[5]

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[2] Irwin Shaw, "James Jones: An Obituary," *New York Times Book Review*, June 12, 1977, p. 3.

[3] John W. Aldrich, "*Whistle* by James Jones," *New York Times Book Review*, March 5, 1978, p. 1.

[4] BG W. J. Thompson, Jr., "Letter to the Editor," *New York Times*, November 27, 1977.

[5] James Jones, *From Here to Eternity*, Signet Books (New York: New American Library of World Literature, Inc., 1951), p. 511.

The above gives a hint as to the role of the chaplain; he is a presence. He is a presence of a hope that has some influence; so much so, that he is signaled out for derision. We could almost imply that the chaplain is the one caught in the middle—neither trusted by the enlisted personnel or by the officer corps.

There are more references to the chaplaincy in *The Young Lions*. However, it is interesting that Irwin Shaw uses him (the chaplain) in a similar manner to that of the latter example of James Jones. There is a reference, in the same type of derisive manner, to the chaplain in the hostile speech given by the Company Commander, Captain Coloclough, to his troops before D-Day. The captain concludes his Patton-patterened speech:

> "This company is going to kill more Krauts than any other company . . . and if that means we're going to have more casualties than anybody else, all I can say is: see the chaplain . . ." [6]

Again, the implication is that the chaplain has a message and it is reacted against. It is a message, for both Major Thompson and Captain Coloclough, that can cause trouble if it is heard by the enlisted man.

The central theme of the novel *The Young Lions* is the terrible toll, moral and otherwise, that war takes on all combatants. The terrible ravages of war affect both friend and foe. Shaw shows this subtly when the German commander makes a similar speech to the one mentioned above. The chaplain at the conclusion of the long useless harangue, is called upon to pronounce the words of eternal life over the fallen soldiers.[7] He is a stranger, it would seem, in their midst; but dispiritedly as he pronounces the words they are heard as an antithesis of the German commander's words.

The central theme of Shaw—that war affects all combatants—is further illustrated toward the conclusion of the action when a chaplain figures prominently in the lives of two of the main characters—Noah Ackermann and Michael Whiteacre. They are both American soldiers who leave the replacement depot behind the lines in France and make their way back to their parent unit, engaged in fighting the Germans. In the midst of their travels, they are picked up by a chaplain. Neither the chaplain's name or denomination is mentioned, other than a first name—Ashton—but we learn a lot about him. He is slightly inebriated, he is "shacking up" with a nurse, he is married, he is surviving quite pleasantly in the war and takes pictures at every opportunity.

The chaplain in this episode is an enigmatic figure. He reminds us of Milo Mindbender in *Catch-22*. He is a man who is profiting from the war; it hardly disturbs him, and as long as he has his photography and his nurse, he is quite satisfied. Yet at the conclusion of the episode, we find that he is sensitive to the plight of a young lieutenant that he has picked up and who is in need of money. He also reveals that he is aware that Noah and Michael are AWOL and then helps them avoid an MP roadblock.

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[6] Irwin Shaw, *The Young Lions*, Dell Books (New York: Dell Publishing Company, 1976), p. 409.
[7] *Ibid.*, p. 385.

However, engaging as he is revealed, it is very clear that the manner in which Shaw uses him is that he is a survivor who is a "good Joe" and is, incidentally, a chaplain. He could be a doctor, lawyer, or any other profession. His role in the story is to reinforce Shaw's contention, expressed through Michael who concludes a trifle ruefully:

> "The Army . . . everybody makes arrangements with it." [8]

Noah, while on leave in England, almost accidentally wanders into a Church of England service. Shaw tells us that Noah never attended any service and had never talked to a chaplain:

> They had always seemed too bluff, too hearty, too soldierly, too mundane, too much like any other captain or troop commander. . . .[9]

As he attends the service, Noah is captured by the old minister's sermon. It is a plea for brotherhood and love at a time when hatred of the Germans was at its zenith. In this episode Shaw reserves for us some of his most powerful writing and lovliest imagery, so much so that Theodore Kelem wrote:

> All of this is rendered vividly and reliably in a prose that combines the cumulative eloquence of certain Biblical passages. . . .[10]

It is significant that amidst the horrors of war, the inherent cynicism, and the brutal treatment of Jews by both Americans and Germans, that the words of hope are given by a minister. It is a great passage.

This view of the moral disfigurement of war affecting all combatants is not to be found in *Catch–22*. Of the three books, the latter is the most hopeful and the character of the chaplain does much to reinforce this contention.

The main character of *Catch–22* is the justly famous and engaging Yossarian who cannot escape the awful logic of Catch–22. He is a bombadier stationed somewhere in Italy who, when he completes the required number of missions to go home, finds that several more have been tacked on, making it impossible to ever complete the required number. This, he finds, is the awful logic of Catch–22:

> "There was only one catch and that was Catch–22, which specified that a concern for one's own safety in the face of dangers that were real was the process of a rational mind. Orr was crazy and could be grounded. All he had to do was ask; as soon as he did then he no longer would be crazy and would have to fly more missions. Orr would be crazy to fly more." [11]

Chaplain A. T. Tappman is faced with the same crazy logic throughout the book. He is an earnest minister who is trying to remain faithful to his wife and to represent his profession in a decent and useful manner. It is to his credit that he is befriended by Yossarian, who recognizes that he is a kindred

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[8] Irwin Shaw, *The Young Lions*, Dell Books (New York: Dell Publishing Company, 1976), p. 551.

[9] Irwin Shaw, *The Young Lions*, Dell Books (New York: Dell Publishing Company, 1976), p. 365.

[10] Theodore Kelem, "*Young Lions*: A Review," *Christian Science Monitor*, September 30, 1948, p. 11.

[11] Joseph Heller, *Catch–22*, Dell Books (New York: Dell Publishing Company, 1955), p. 47.

soul who is trying to make sense out of the incomprehensibility of war. Like all the characters, he is faced with Catch–22 situations. He is required to give prayers, as befits his profession, for those who have fallen; but they have to be good enough to make the pages of the *Saturday Evening Post*. This latter stipulation comes from his commander. He is required to be present at the officers' club by the commanding general so ". . . he can mingle with the men." His commander, on the other hand, gives him a direct order that he stay out of the officers' club because his presence as a chaplain makes the men feel uncomfortable and guilty, especially when they are drinking. His assistant orders him around and abuses him dreadfully, and Tappman takes it all because of his role as a clergyman and his recognition that he is called upon to turn the other cheek.

Catch–22 is a controversial novel. There are those who condemn it as being very poorly written and the humor forced. There are others, like Nelson Algren, who say:

> Below the hilarity, so wild it hurts, *Catch–22* is the strongest repudiation of our civilization, in fiction, to come out of WWII. . . . This novel is not merely the best American novel to come out of WWII; it is the best novel to come out of anywhere in years.[12]

The appeal of the novel for many is in the broad satirical strokes that Heller uses to denigrate many of our now-familiar figures. He so reduces them in size that we are able to take them less seriously than before this novel appeared. His chapters form a vast panorama of characters who are caught up in the terrible ambiguities and paradoxes of war:

> Each chapter carries a single character a step nearer madness or death or both, and a step into legend.[13]

That is each character, with the exceptions of Watt, Yossarian, and Chaplain Tappman. For each in his own way finds, through decisive action, a semblance of a solution to each one's own Catch–22. Watt and Yossarian do it by embarking in a row boat to Sweden where they will find a haven from the horrors of war. Chaplain Tappman finds it in determining to attack his attackers and to punch Captain Black in the nose, and to refuse to take any more insolence from Whitcomb, his assistant.

As mentioned before, this is a controversial book. Many still are inflamed when it is brought up in conversation. However that may be, its portrait of the chaplain is one that perhaps is more true than that of the other books here discussed. Heller's chaplain is one who is earnestly trying to do good and make sense in the midst of intricacies that perhaps have no solutions. He has the same type of appeal and courage as Sisyphus and his eternal quest to get the rock to the pinnacle of the hill. We might disagree with Heller's anti-war contentions and find that his humor is overlaid with satire; nevertheless, Chaplain Tappman remains an appealing character and one that

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[12] Nelson Algren, "*Catch–22*: A Review," *Nation*, November 4, 1961, p. 193.

[13] Julian Mitchell, "A Review of *Catch–22*," *Spectator*, June 15, 1962, p. 801.

chaplains can identify with in all types of situations. He is a man with moral convictions who never stops trying to make sense out of the senseless.

In all three books a different portrait of the chaplain emerges. For Jones, he is identified as an officer and is not to be trusted, as in the case with all officers. Twenty-two years later we have a reflection of this in another military best seller—Lucian Truscott IV's *Dress Grey*. SGM Eldridge is being forced to retire as a result of the machinations of a brigadier general. Eldridge reflects:

> "I don't belong. That's what makes me sad. Learning after all these years that you don't belong. Hell's bells, maybe I never did." [14]

In the moral ambiguities faced by Jones' characters, the chaplain is inconsequential as regards solutions. It is interesting that when the book was first published that both the *Catholic World* and the *Christian Science Monitor* picked up on this theme:

> One may grant Jones his honesty and brute impact of story. But certainly America has somewhat better to offer the world, along with its arms and armies, than such a spiritual vacuum as this.[15]

Before we fault Jones for completely disparaging the role of the chaplain in the solution to Prewitt's problems, we must remember that for purposes of plot development and added drama, it would not have served his purpose to have a chaplain enter into the action. But the chaplain, albeit a minor character, remains in the picture as part of the military.

Shaw points out a danger that exists for the chaplain: namely, how much is he or she influenced by the world in which the chaplaincy is to be found. For Shaw, it is a hopeless situation. No one can escape the pervasive immorality and amorality of war. Whether this is true or not can only be answered by the individuals involved and the witness of their own conduct. But in both Jones and Shaw there is the implication of the age-old role of the chaplain, or indeed of the clergyman of any persuasion, that at best he or she can only be a presence and in the presence the message is heard or not heard. James Cleland defined this role in *The Chaplain* in 1962:

> The believer walks in the world as a sympathetic stranger in an alien world. He does not expect to effect much more than temporary amelioration or partial improvement. Thus he is not too disappointed when goals are not reached or ideals compromised. For him success and failure are byproducts; the real job is witness. In that is his joy. He sows as well as he can; maybe God will give the increase; that is His responsibility.[16]

Of the three books, perhaps Heller's creation is the most true. We recognize that his Chaplain Tappman is a fuller creation in terms of character. A. J. Tappman most resembles the majority of chaplains in that he is a devout,

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[14] Lucian Truscott IV, *Dress Grey* (Garden City, New York, Doubleday and Company, Inc., 1979), p. 202.

[15] Brian Roberts, "Review—*From Here to Eternity*," *Christian Science Monitor*, March 19, 1951, p. 9.

[16] James Cleland, "The Chaplains' Corner," *The Chaplain*, 2nd Quarter, 1962, p. 19.

sincere believer who is trying to do his best in, at the least, a puzzling situation. It is interesting to note that when director Mike Nichols came to cast the role of Tappman in his motion picture of the book, he chose Anthony Perkins for the role. Perkins is an actor who has enjoyed wide accolades for his ability to portray groping but sincere young men who are essentially decent and appealing. (Perkins began his career as the sincere Quaker youth in *Friendly Persuasion,* as the sincere son of a gunfighter in *The Tin Star,* and as the sincere adolescent love of Audrey Hepburn in *Green Mansions.* Even in his most famous role he was the sincere psychopath who loved his mother too well in *Psycho.*)

To be sure, *Catch–22* is satire. But satire or not, it rings closer to a true representation of the chaplain than the purported "real life" character of Chaplain Sheehy in *The Sunshine Soldiers* by Peter Tauber. The latter book is an account of the author's six months in the active Army at Fort Bliss, Texas. In his account he draws a biting, savage portrait of various chaplains, among them the above-mentioned Sheehy. Chaplain Sheehy gains the reputation among the basic trainees of one who runs to the commanding officer with an account of every counseling session conducted with a trainee. I was stationed at Fort Bliss at approximately the same time as that of the book's action and don't recall any chaplain who fitted that description. A quick check with the then post chaplain elicited the same conclusion.

On the whole, the chaplaincy does not suffer as portrayed in the three books briefly discussed. It will be interesting to see if this holds true in the years ahead when the novels and accounts of the Vietnam conflict are written and published. Recent history seems to indicate that the chaplain will not be treated gently.

D. L. Lang, in a *New Yorker* article, set the tone when he quoted a civilian psychiatrist as saying that chaplains and psychiatrists would come out of the Vietnamese conflict with the most tarnished images.[17] However, the same writer in an earlier article, "Casualties of War," had been quite laudatory of a chaplain's contributions in the uncovering of an American atrocity.[18] To be sure, Lang was dealing with an actual happening and his later book was based on personal interviews with the participants. The chaplain then was not a fictional creation à la Jones, Shaw, and Heller. However, the aftermath takes on different overtones. In July of 1970, a West German filmmaker, Michael Verhoeven, released a film based on Lang's articles. It caused an uproar at the Berlin Film Festival and was banned for being anti-American. The film was called *O.K.* and had English subtitles. Nowhere in the movie does the chaplain appear. The filmmaker chose to ignore his contributions as an ethical force. The result was that the film became a distortion of the truth. Perhaps from this we have an indication of how we will fare from future war novelists.

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[17] D. L. Lang, "Vietnam Veterans," *The New Yorker,* September 4, 1971, p. 47.

[18] D. L. Lang, "Casualties of War," *The New Yorker,* October 18, 1969.

Homiletical Insights From Variant Readings

Chaplain (MAJ) Charles Wolfe

A source of illustrative material for sermon preparation, which is normally overlooked, is the state of the text itself. A variant reading may offer a solution to a felt difficulty with the text which has surprising relevance for a modern congregation. It may offer a rival tradition from antiquity which stimulates thought. It may offer a suggestive synonym. Sometimes the original text cannot be recovered with complete confidence. In such a case, intellectual honesty would suggest that the preacher share with the congregation the state of the text. The preacher will deepen his understanding of the text by wrestling with the implications of the variant reading. The laity has had its basic preparation for this approach in the marginal notations of the *American Standard Version* (ASV), the *Revised Standard Version* (RSV), the *New English Bible* (NEB), and *Today's English Version* (TEV: also called *The Good News Bible*). References in this article will be confined to TEV.

Krister Stendahl, Dean of the Harvard Divinity School, recently commented that the general Bible reading public is confronted by an ironic contradiction. At the same time that there is increasing exposure to variant readings in the marginal notations of the English translations there is a declining interest in the textual criticism which would help people understand them.[1] It is fair to say, for the most part, that once textual critics have established the most likely Greek text, the rejected readings are ignored.

Theological Rationale

Variant readings are often ignored because it is assumed that they will not contribute meaningfully to interpretation. Sometimes they are ignored because of a specific theory of inspiration which has become attached to a particular version of the text. The fear is sometimes expressed that considera-

[1] Statement made orally at New Testament Textual Criticism Section, Annual Meeting, Society of Biblical Literature, San Francisco, December, 1977.

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tion of the textual variants introduces uncertainty and undermines the authority of Scripture.

The key fact, which is normally overlooked, is that in reality the New Testament is the aggregate mass of some 6,000 manuscripts. Scholars have not yet succeeded in recovering the original text, and it is virtually certain that we could not know it even if we did. The original autograph text remains an unreachable ideal. The best that we can do is search through the mass of ancient New Testaments which have been preserved, analyze their differences, and from the total pool of available readings select those which probably represent the earliest text. There is no guarantee that the right selection has been made, however, and therefore we cannot afford to lose sight of the rejected variant.

KJV, based upon an edited Greek text called *Textus Receptus,* represents the New Testament of the Medieval Church. More modern English translations, based upon more recently discovered manuscripts, generally represent the New Testament of the Fourth Century Alexandrian Church, corrected at many points by earlier papyri and by some readings from manuscripts in other parts of the ancient world. The trail from Fourth Century Alexandria to the second century is still cloudy, and from the second century to the autograph is a blank.

Each of the individual manuscripts was "Somebody's Bible" and is therefore a real document. None of these manuscripts, however, has been considered to be completely satisfactory, and therefore none has been offered in English translation to the public as a New Testament. In order to reduce this mass of material into a usable form, it has always been necessary to create an artificial text by editing. More than a quarter of a million textual variants from 6,000 manuscripts are reduced by the selection process of an editorial committee into a text which we agree to call the New Testament. This does not represent the original autograph, and it never existed in antiquity in this form as anybody's New Testament, but it is probably closer to the unrecoverable original than any of the single manuscripts.

A theological doctrine of inspiration can only meaningfully attach to that unrecoverable autograph, and not to the work of the editorial committees, not even to the committee that produced the KJV. The implication of these facts is that the preacher is obligated to struggle with the major textual variants as part of his task of Biblical interpretation. A delightful by-product of this understanding of the textual process is a recovery of the exciting dimension of process in the Biblical tradition which is so often lost in the confinement to a static and frozen text.

Manuscript Support

A century of textual criticism has isolated a number of principles which are helpful in the task of approaching the variant readings. The first of these principles deals with manuscript support for the individual reading. Manuscripts have generally been grouped into three families: the Alexandrian, the Western, and the Koine or Byzantine. When an individual reading is found in

most manuscripts of all three families, there is a very high probability that it is the original. Earlier manuscripts would be given more weight than later ones, and manuscripts widely separated geographically which agree would have more weight than larger numbers of closely allied manuscripts. Certain manuscripts have a generally higher degree of reliability than others.

This can be illustrated by a set of variant readings at Mark 1:41. The verse is found within the story of the healing of a leper.

> A man suffering from a dreaded skin disease came to Jesus, knelt down, and begged him for help. "If you want to," he said, "you can make me clean." Jesus was filled with pity, and reached out and touched him. "I do want to," he answered. "Be clean."
>
> Mark 1:40-41 (TEV)

The basic text says that Jesus was filled with pity. In the marginal note TEV says "some manuscripts have anger." There is a significant difference between being filled with pity and being filled with anger. We have here two rival traditions from antiquity.

The chaplain whose Greek is not up to the use of the critical apparatus is somewhat handicapped at this point in estimating manuscript support. There are actually four manuscripts which have "anger." Three of these are Latin and one is Greek. Numerically speaking, this is very minor manuscript support. The one Greek manuscript (Codex Bezae = D) is in the Western Family along with the Latin MSS. Therefore it is only a Western reading. On the basis of this first principle the variant reading has such a low probability of being correct that we are surprised that TEV lists it in the margin.

The Harder Reading

The fact that it is given to the English reader is a clue that there is more to it than this. The second principle is that the reading which is more difficult to interpret is more likely to be correct than is the easier reading. It is natural to change a difficult reading into an easier one. It is not natural to change an easy reading into a difficult one. In this example, compassion is the easier reading, for we expect it in the context of the story. Anger is an unexpected and jarring note. Because of this very difficulty, there is always a possibility that it might be correct, and therefore TEV lists it. This more difficult reading must be interpreted satisfactorily before the preacher is ready to use the text.

The common interpretation is that Jesus was angry with the leper because of the unbelief expressed in "if you will"—as if Jesus might not want to heal him. This leaves too many unanswered questions to be an acceptable interpretation. It does not seem likely that a leper begging to be healed would display this sort of doubt. Probably the "if you will" is humility in the presence of a superior rather than any doubt about Jesus' attitude. Jesus does heal the man and there is no evidence that he was angry with the leper. Recalling the ancient idea that demons caused illness, and incidents in which Jesus expressed anger at demons, it is more likely that Jesus was angry with the demon who caused the illness.

In this particular case, the manuscript evidence inclines me to accept "pity" as the original reading. There is an insight from the anger, however, which should not be overlooked. There is a greater homiletical truth to be derived from the set of variants than from either in isolation. The use of the variant gives the preacher textual authority for dealing with the story in two levels. There is a reaction of compassion which leads into the effort to alleviate human suffering. There is a deeper reaction of anger against the injustices of society which cause the suffering. The story then becomes an imperative for the Christian to become involved in social reform.

Author's Usage

The third principle calls for a comparison of the variant reading with the author's usage in other places. This can be illustrated with a set of variants at 1 Thessalonians 2:7. "But we were gentle when we were with you, like a mother taking care of her children." TEV has a marginal note that "Some manuscripts have, 'We were like children when we were with you; we were like a mother taking care of her own children'."

TEV is somewhat misleading in the note, for "some" would indicate fewer. This is a case, however, in which manuscript support calls for "children" rather decisively. TEV has accepted lesser manuscript support because of the violence of the metaphor—Paul would be calling himself a baby and a mother in the same sentence. TEV has also accepted "children" as a translation because it is a more neutral term than "baby." This is also misleading, however, for this is not either of the two normal Greek words translated "child" but is the word normally translated as "baby."

There is a difference of only one letter between "gentle" and "babies." Either can be derived from the other with equal probability. The word for "gentle" is rare, however, occurring elsewhere only at 2 Timothy 2:24. This does not help, however, for the confusion between the two words is to be found there also.

The principle concerning usage requires us to consider Paul's use of "babies" since he does not elsewhere use "gentle." Metzger made the point that Paul always applies "babies" to his converts, and nowhere else refers to himself as a baby.[2] In 1 Corinthians 13:11 and Galatians 4:3, however, Paul refers to himself as a baby in his pre-Christian days. It also must be noted that even if Paul did not elsewhere refer to himself as a baby after becoming a Christian, that is not really strong evidence that he has not done so here.

Paul generally used "babies" in a derogatory sense, to indicate immaturity or the failure to develop properly. In Matthew 11:25 and 12:16, on the other hand, the word is used of innocence in a good sense. There are examples in the papyri of a neutral denotative sense. There is not strong evidence, therefore, that Paul must always have used the word in a derogatory sense.

Paul was fond of violent metaphors. Ephesians 2:21 speaks of a

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[2] Bruce M. Metzger, *A Textual Commentary on the New Testament* (United Bible Societies, 1971), p. 629.

building growing and 4:12 of a body being built. In 1 Thessalonians 2:11 Paul calls himself a father and in 2:17 an orphan. In Galatians 4:19 Paul is a woman giving birth.

In this particular example, Metzger represents the majority view in concluding that "gentle" suits the context, where the gentleness of the apostles makes an appropriate sequence with the arrogance disclaimed in verse 6.[3]

If "babies" be considered, the interpreter has several choices. The word may denote babies, children, or legal minors. It may carry associations of innocence, immaturity, or what is as yet undeveloped. Morris concluded that the disciples became as simple as possible in their preaching. "It is a strong expression for the extreme lengths to which they went to meet the needs of their hearers." [4] Milligan suggested that it would mean that the apostles had become as children to children, speaking baby language to those who were still babies in the faith.[5] The Context of 1 Corinthians 3:1, in which Paul contrasted milk for babies with solid food for adults, is sufficiently different to cast doubt upon using the two texts to explain each other.

Frame took the idea of the unripe and undeveloped in "babies" as a good antithesis to "apostles." In his judgment, this fits the context and is in keeping with the spirit of brotherly equality that characterizes Paul's attitude to his readers. They were entitled to demand honor as apostles, and yet they waived that right. The point of the mother metaphor is not gentleness but unselfish love.[6]

It is also possible to take "babies" with the idea of the helplessness of the child in dependence upon adults. An incarnational theology then appears in the background which fits the boldness of the metaphor better than do the other interpretations. In order to share the gospel with them, Paul was willing to become a baby in their midst. An attitude of mutual trust and responsibility is then expressed in two bold images side by side, first that of being a baby and then that of being a nursing mother.

In this case, the evidence is so evenly balanced that it is not possible to be sure. Since the state of the text is so uncertain, the interpreter is free to make his selection upon the subjective basis of his sense of the suitability of the reading. In a case like this, the preacher should share with the congregation the state of the text. An additional homiletical insight can be gained by the use of both readings together. The gentleness with which Christians are to treat each other is the point of contact for the congregation, for that is the reading they will have seen in their English Bibles. Moving then to the helplessness of the baby as contrasted with the loving care of the mother, the point can then be made about the sense of mutual trust and responsibility we

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[3] Metzger, *Textual Commentary,* p. 630.

[4] Leon Morris, *The First and Second Epistles to the Thessalonians.* The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1959), p. 78.

[5] George Milligan, *St. Paul's Epistles to the Thessalonians* (Grand Rapids: Eerdmans, 1959), p. 78.

[6] James Everett Frame, *A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians.* The International Critical Commentary (Edinburg: T. and T. Clark, 1912), p. 100.

owe each other within the family of God. This combination of ideas can be especially effective as a Communion sermon.

The Shorter Reading

The fourth of the general principles of textual criticism to keep in mind when considering variant readings is that the shorter text is more likely to be original than the longer text. The most unusual example is to be found at Luke 6:5 where one manuscript (Codex Bezae) has an additional Sabbath story not found elsewhere. "On that day, having seen a certain one working on the Sabbath, he said to him, 'Man, if indeed you know what you are doing, you are blessed; but if you do not know, you are cursed and a transgressor of the Law.' " TEV does not list this variant.

Most scholars reject this on grounds of manuscript support, since it is found in only one manuscript, and since that one is not generally considered trustworthy; and on the grounds of the shorter reading, which would omit it. The concept of the shorter reading, however, has been increasingly challenged of late because of new research in the tendencies of ancient literature both to expand and to contract. The untrustworthiness of the manuscript may have to be re-evaluated as well. James Yoder's studies in the language of the codex demonstrates that its affinities are with the Septuagint and the pre-Christian papyri. My own work on itacism places the examplar in the second century.

This means that at last each interpreter may fall back upon his own sense of the intrinsic probability or improbability of the material. Jeremias concluded that the cause for authenticity is as strong as is the improbability of its spuriousness. The intention of the logion is to protect the Sabbath from frivolous neglect. The man must have been doing a labor of love rather than some sort of labor for gain. If he does this from the same motivation which caused Jesus to heal on the Sabbath, he is blessed; otherwise it is only impudence and frivolity on his part.[7]

This variant can provide a strong text from which to discuss the tension between genuine Christian liberty and license. It can be used with Luke 6:1–5 as part of the interpretation of the Sabbath controversy. If the preacher hesitates to use such material as having authority, it is at least as valid as any other illustrative material he could find to point out the same tensions, which are to be found within the genuine pericope.

Conclusion

The preacher who is serious about oral Biblical interpretation to a congregation, whether civilian or military, cannot afford to overlook any resource which can be used with a degree of faithfulness to the text. Many variant readings can provide an extra insight which can enliven the text in unusual ways.

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[7] Joachim Jeremias, *Unknown Sayings of Jesus*, trans. Reginald H. Fuller (New York: Macmillan, 1957), pp. 52–53.

Are Homosexuals Gay?

Samuel McCracken

Writing on homosexuality [1] is a growth industry in the same class with self-help, with which it sometimes overlaps. One of the most heralded recent studies is *Homosexualities: A Study of Diversity Among Men and Women* [2]. It has frequently been called the "Kinsey Report" on homosexuality, and has no doubt thereby acquired magisterial status even among those who have never read it.

Its conclusion is already well known: that homosexuals are more diverse than they have been thought to be (hence the title) and on the whole much happier than is generally assumed. This is spelled out by a classification of subjects into five categories. In the first are the "Close-Coupled," whom one is tempted to call the "happily married." These form a little over a fifth of the sample. The "Open-Coupled" one might almost call "the unhappily married"—that is, couples with less permanence and a certain amount of infidelity. This group also amounts to about a fifth of the sample. The "Functionals" (about a quarter of the total) are the swinging singles, forming no enduring relationships, seeking and finding sexual encounters in bars and elsewhere, apparently enjoying it.

These three groups account for about two-thirds of the sample and are deemed by the authors to be about as happy as anyone else. The "Dysfunctionals" are singles who don't seem to be enjoying it and, in the view of the authors, most nearly conform to the "stereotype of the tormented homosexual." Dysfunctionals account for about a sixth of the sample. Finally, "Asexuals" (about a fifth of the total) engage in little or no sexual activity and seem

[1] A word on nomenclature: I shall not use the euphemism "gay" for several reasons. For one, the term is frequently limited to males. More important, the term *is* a euphemism, and not a neutral term for what it describes. Quite the reverse. One cannot use a euphemism without making a constant and unsubstantiated criticism of whatever is named thereby. Finally, "homosexual" is a perfectly good neutral term, with its exact complement in "heterosexual." "Gay" is at best a propagandist's word. Finally, I hope that it is clear that this essay is about the phenomenon of homosexuality, and not individual homosexuals. For all of these sexuality is only a part of their personalities, and for many a fairly small part.

[2] Alan P. Bell and Martin S. Weinberg, (New York: Simon & Schuster, 1969).

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to be very unhappy about it. These last two categories add up to about a third of the sample.

This study deserves close analysis. Its sponsors have been unusually willing to admit to *parti pris;* in their "Concluding Overview" they say: "We are pleased at the extent to which the aims of our investigation of homosexual men and women have been realized. The Tables in Appendix C show clearly that homosexual adults are a remarkably diverse group." Those who start out with conclusions they wish to see validated—*e.g.*, that homosexuals are a remarkably diverse group—generally find the evidence they need.

Homosexualities is characterized by a good deal of tendentiousness and what is at best a certain naivete in the use of evidence, seeming rather unconcerned about the possible qualititative effects of a biased sample. As the authors note, San Francisco is that American city which is thought to impose the fewest external costs on being a homosexual. To the extent that such costs lead to unhappiness, the results reported in *Homosexualities* may be misleading. And the estimates of happiness and good adjustment and other desirable outcomes are not those of the researchers but of the subjects themselves. While the researchers were sometimes aware of the problem of validating data—as, say, to how many encounters X had a week—they seem to have been unaware of the possibility that people might be less than candid or perceptive about their feelings, especially on so loaded a topic.

The report says "almost half of the white homosexual males . . . had no regrets whatever about being homosexual." This is surely a tendentious statement of the data, as would also be a statement that "over half the white homosexual males had regrets about being homosexual." The numbers themselves, at variance with the report's optimistic reading, are in a statistical appendix: 6% of the white males had "a great deal of regret," 21% "some," and 24% "very little." (The survey's heterosexual control group was asked only questions which could be put verbatim to both groups—*e.g.*, "Are you politically conservative or liberal?"—and we do not know what proportion of heterosexuals regret, and how strongly, not being homosexuals. But the chances are that not many do.)

Homosexualities contains data even more sharply at variance with its optimistic conclusions. Eighteen per cent of the white homosexual males reported a suicide attempt, but 3% of white heterosexual males. Twenty per cent of black homosexual males reported a suicide attempt, but 2% of black heterosexual males. A quarter of the white homosexual females had reported at least one attempt, and a tenth of white heterosexual females. Only among black women is the rate comparable: 17 per cent of the homosexuals and 16 per cent of the heterosexuals. (The contrast is even more striking for those who reported at least two attempts at suicide.)

Moreover, having made the inaccurate statement that homosexual and heterosexual women did not differ in the number of reported suicide attempts, the report says that the figures should be considered in light of San Francisco's very high suicide rate. Serious—let alone scientific—analysis at this point would have attempted to deal with the possibility of a causal connection

between San Francisco's high suicide rate and its high homosexual population.

This passage is symptomatic of the naivete of *Homosexualities*. Its progenitors do not seem to have been overly curious about data that might have militated against their desire to undergird liberal attitudes toward homosexuality. If, for example, the study had concerned itself with tabulating the "diversity" implicit in the proportions of, say, sado-masochists, not to mention more lurid specializations, it would perhaps have been harder to maintain the comfortable image of homosexuality as something more or less like heterosexuality.

This, however, is a view not likely to survive close acquaintance with two volumes that have recently given homosexuality the same treatment that *The Joy of Sex* gave heterosexuality.[3] It is significant that segregated volumes were necessary. The worlds depicted therein make the segregation seem reasonable, for the authors describe the lives of male and female homosexuals as largely isolated from each other, so different in essence as to appear as two phenomena rather than one.

A few qualities run through both books, as indeed through other books on the subject: [4] a fondness for trends, a claim of oppression, and an unwillingness to make judgments: *pas d'ennemis à Sodom*. Beyond these, the contrasts between male and female homosexuals seem more striking than the similarities. They are almost more striking than between male and female heterosexuals.

Male homosexuals seem depoliticized compared to females: in the sample reported on in *Homosexualities*, about half the men called themselves independents, probably a measure of lowered political activity; but half the women called themselves Democrats. Moreover, many females see their homosexuality as an extension, indeed an embodiment, of feminism.

Female homosexuals seem more likely to reject the company of the other sex and to judge sexual techniques by how well they avoid aping heterosexual relations. In contrast, male homosexuals are far more likely to ape the manners of the other sex, to dress in its clothes, apply its pronouns to themselves, and to prefer sexual techniques that imitate heterosexual relations.

The picture of male homosexual life diverges sharply from the heterosexual norm: rare enduring relationships, constant shift in sexual object (half the white male subjects of *Homosexualities* reported at least 500 sexual partners); sexual relations carried out hurriedly in public and semi-public places; casual and constant public solicitation of partners; a pervasive inversion ranging from adoption of the female pronoun to adoption of female dress; and greater frequency of sado-masochism.

All these things can be true *mutatis mutandis* of female homosexuals, but much less frequently so. For example, *Homosexualities* reports only 14

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[3] Emily Sisley and Bertha Harris, *The Joy of Lesbian Sex* (New York: Crown, 1978); Charles Silverstein and Edmund White, *The Joy of Gay Sex* (New York: Crown, 1978).

[4] Ginny Vida, ed., *Our Right to Love* (Englewood Cliffs: Prentice-Hall, 1978).

per cent of its male sample living in the equivalent of happy marriage, but 38 per cent of its females. It reports that 83 per cent of females *never* cruised—sought casual sexual partners—but 84 per cent of the males cruised at least once a month, and 42 per cent at least once a week.

One strain runs through homosexual advocacy: a refusal to draw the line. *The Joy of Gay Sex,* for example, ends an analysis of sado-masochism by saying that it is not "intended to belittle it. . . . more and more gay men are finding psychic and sexual satisfaction in S and M; only the hopelessly narrow-minded bourgeois or the amateur psychologist could dismiss the phenomenon. . . ."

Is it really necessary to suggest that there may be something basically unhealthy about sado-masochism? Even if it is all in fun between consenting adults, sado-masochism ritualizes a relationship that civilized people now reject as inhuman: the relationship of master and slave. (But few slave cultures would have approved of masters who abused slaves in the fashion and to the degree modelled in sado-masochistic relationships.)

What sort of personality fantasizes being an abused slave or a cruel master?

Sado-masochism is far from the only practice about which *Joy* plays it cool: ". . . if two guys are drinking a lot of beer their urine will be very plentiful, dilute, and not very bitter. Sometimes two men (who are usually wrecked on marijuana or other drugs) will get together for a prolonged session of water sports, keeping up a sustained recycling of fluid from one body to the other."

The reference to drugs is significant. *Homosexualities* did not survey drug use among its subjects (any more than it surveyed alcoholism, another tendentious omission) but if we can rely on claims made in the *Joy of Gay Sex* about the use of amyl nitrite alone, drug use among male homosexuals must be very much higher than among heterosexuals of similar background. Here is the good news about amyl nitrate as descibed by one of its friends: ". . . a sharp lowering of inhibition, an attack of almost ravenous lust, a sudden turn in desire towards violence or at least rough stuff, and sometimes a temporary suspension of the sense of identity." The bad news is that for some the effect is "a frightening sense of animality or depersonalization." These people, assuming they survive the experience, are advised to avoid the drug.

One other vivid example of a pervasive lack of analysis or critical vision comes in the standard treatment of men who use "tearooms"—public rest rooms—for sexual encounters that divorce sex from love, affection, or even personal contact, involving, as they may, fellation through a hole in the wall. It is a fair question why people reduce their sexual activity to this level, especially when the arena is one in which police and muggers are operating. It is difficult to square such behavior with the self-fulfilled image of all homosexuals now being widely promoted.

Once one erases the line between homosexuality and heterosexuality it is not easy to redraw it elsewhere. Just as some states have been trying to draw it between private acts involving consenting adults and all other acts, groups

advocating what is quaintly called "the sexual liberation of children" try to erase it, to be redrawn heaven knows where.

Some lines have been drawn, however, in an extraordinary new novel, *Faggots*, by Larry Kramer.[5] A satire, written, like all good ones, from the inside, *Faggots* deals with one large class of male homosexuals, those who live in New York. It holds some positions about homosexuality that would be unusual among many anti-homosexuals: enduring relationships are next to non-existent among homosexuals; they are dangerously involved with drugs; sado-masochism is a nasty business; the homosexual culture snaps up good-looking teenagers as they leave the Port Authority bus terminal; and most homosexuals are unfulfilled people whose gaiety is desperate not spontaneous. Kramer is predictably being denounced by homosexual activists.

Meanwhile, the attitude of American society at large toward homosexuality is in ferment. A notable development is a considerable relaxation in the hostility shown it by organized religion, once widely and rigidly disapproving of homosexuality and indeed more firmly disapproving of those who practiced it than of other sinners.

The detente with homosexuality has varied in formality and warmth, ranging from a wholehearted acceptance—*e.g.*, the Unitarian-Universalists—to increased tolerance short of approval—*e.g.*, the Presbyterians, who recently stepped back from the ordination of practicing homosexuals. Fundamentalist and evangelical Christianity have generally remained disapproving, but even here there have sprung up schismatic congregations for homosexuals, and a homosexual synagogue or two.

The most vexed issue has been the attitude toward homosexuality of Roman Catholicism and, to a lesser extent, Anglicanism. The Catholic Church, as one of the few retaining a concept of sin more demanding than "not caring enough," maintaining into the bargain the practice of confession, presents a serious problem for homosexuals. Saving their sexual orientation, they may lead lives of good works that would be exemplary among heterosexuals, and yet remain barred from the sacramental life of the Church so long as they do not confess their homosexual activity and repent of it as a sin. Needless to say, they remain barred from the priesthood. An association of homosexual Catholics called "Dignity" attempts the forlorn task of coping with what appears to be an irreconcilable conflict.

A like-named group ("Integrity") has been formed by homosexual Episcopalians. In their church, however, help may be on the way. The Bishop of New York has ordained a female homosexual, justifying himself with the thought that his church needs clerks of "this personality structure." His choice of language suggests that the time is not far off—at least outside of the new schismatic Anglican church formed in the backwash of the decision to ordain women—when such outmoded concepts as sin will no longer trouble Episcopalians.

There is no denying that in most Christian churches homosexuals have not until recently been the beneficiaries of the injunction to love the sinner

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[5] New York: Random House, 1978.

while hating the sin. This may be in part because they were unrepentant, and because believing homosexuals formed a unique class of sinners, believing even though staunchly, even aggressively, unrepentant.

The right of homosexuals to be ordained to various priesthoods and called to ministries is only a special case in a controversy over homosexual rights at large. The notion of "gay rights" is in sharp contrast to the original concept of civil rights, and has advanced the degeneracy of the concept even further than the latter-day notion of "womens' rights." It is obviously a vexed question whether the condition of homosexuality itself is voluntary or involuntary; all those who hold it to be voluntary obviously place it in a very different category from being born black or a woman. Moreover, even if one considers the state of being homosexual to be involuntary, the practice certainly is not. The option of "being in the closet" recognizes a distinction that makes being homosexual constitutionally different from being a black or a woman.

Even more striking is the fact that homosexuals are not really the object of a widespread denial of rights. They have never been denied the right to vote, and their access to public accommodation is essentially unrestricted. Nor is there evidence of pervasive discrimination against homosexuals in employment.

It seems likely, then, that the force behind the "gay rights" movement springs less from a desire to prevent potential discrimination than from a hope that, having been granted protected status, homosexuality will gain legitimacy. If this is true, then "gay rights" ordinances are obviously being misused, and possibly in ways deleterious to homosexuals. For when homosexuality is ringingly declared by popular *vote* not to be a protected status—as has happened in Dade County, Florida and Eugene, Oregon—homosexuals may be considerably worse off than when the people have not spoken one way or the other.

In the case of schoolteachers, there have actually been ordinances to subject homosexuals to *de jure* discrimination. The argument against the employment of homosexuals as schoolteachers takes two forms. The cruder of these maintains that homosexuals will be likely to seduce or molest their young charges. The subtler argument maintains that homosexuals are an inappropriate role model for the young. The typical response to the first claim is to point out the undoubted fact that the great majority of all child molesters are heterosexual males, who ought on this logic be banned from the classroom as a group. The typical response to the second is that one's sexual orientation is already formed by the time one gets to school and that in any event if role models were important, more students in parochial schools would grow up to be nuns.

The child molestation argument is disposed of by the statistics, which show homosexuals as no more disposed to molest children than heterosexuals. Most homosexuals are law-abiding sorts, no more likely to molest children than to mug adults. Why is the fear then so perdurable? An easy answer is that it is simply irrational, having no better grounding in reality than the myth that Jews poison wells. But that is too glib, for the male homosexual culture has in

it tendencies that suggest—wrongly, so I believe—that homosexuals are more likely to engage in statutory rape of children than heterosexuals.

Last year in Boston, a number of men were arrested for alleged sexual relations with adolescent boys. The cases are still *sub judice*, and their outcomes are in any event irrelevant to the point I am making. What was interesting was the reaction to the indictments of certain segments of the homosexual community. A committee was formed to support the defendants; one of its officers wrote to the papers denying the youths involved were children, for many of them were as old as fifteen. He also suggested very strongly that there was really nothing wrong in voluntary sexual relations between adults and boys of such an age.

Articles also appeared in the local "alternative" press dealing with the lives of teen-aged male prostitutes, intimating that such youths were better off living in concubinage with older men than hustling on the streets, and extolling the virtues of something called "boylove," a term apparently adapted from the somewhat more traditional term "pederasty."

It is unlikely, had a large number of professional men in Boston been charged with sexual conduct with teen-aged girls, that many would have rallied to their support under the banner of "girllove." In discussing heterosexual relations there is still some comprehension of the doctrine of informed consent.

As to the second argument: it is certainly a very fashionable idea that sexual identity is shaped early in life. And it is often maintained that while almost all males go through a stage of homosexuality in adolescence, those predestined to become heterosexuals come out of it in adulthood and those destined to be homosexuals do not, remaining homosexuals all their lives. It is, on this theory, no use trying to "cure" such people, even if one agreed that they ought to be cured, because they are what they are, no more to be transformed into heterosexuals than heterosexuals can be transformed into homosexuals.

Although laundered of any moral judgments, this view has a slightly Calvinist ring to it. But the real trouble is that it does not quite accord with experience. For literature and experience do not lack for examples of males who go through an intense and active homosexual stage as adults and later settle down to adjusted and undeviating lives of heterosexuality, marriage, and parenthood. The late Evelyn Waugh is a typical example, and most people with substantial homosexual acquaintance know of less eminent cases.

Moreover, the claim that no one is made homosexual by early homosexual contact has still to be proven. In addition, boys of fourteen may find homosexuality, if it is offered to them, an attractive choice, especially now that traditional disapproval is fading away and no longer operates as a deterrent. Homosexuality holds out the possibility of avoiding an adjustment to adult life that was always difficult and has perhaps become more so with the rise of Womens' Lib. Many boys this age find girls rather forbidding. The establishment of a homosexual relationship delays coming to grips with these formidable creatures and may call it off altogether. It is an age, if one is to

make a satisfactory adjustment, when the temptation to homosexual behavior is best avoided altogether.

Yet if it is possible that some students who would grow up as heterosexuals might be thwarted in this development by the rare homosexual teacher, that does not seem to me to be, in and of itself, a reason for banning homosexuals from teaching. So strict a calculation would ban everyone else as well.

The controversy over homosexuality is a classic case of the malign consequences of treating homosexuals as an oppressed group needing the explicit protection established, for example, for blacks. The passage of superfluous ordinances establishing "gay rights" led first to a string of repeals, with the necessary implication that homosexuals have fewer rights than others, and then to explicitly discriminatory proposals like California's Proposition 6. It is beyond understanding why the proposal's sponsors, having written into the first part of the proposition language adequate to ban homosexuals from teaching while trampling on the Constitution, should have added in the second part language to enlist in the opposition every heterosexual in California not possessed by the most violent and irrational anti-homosexualism. This proposal, happily defeated, is largely owing to the insistence of homosexual activists on attaining the status of an officially registered and protected endangered species.

A rational view of homosexuality has always been hard to hold and to propagate. It has been the subject of a great deal of ignorant and often vicious prejudice, *e.g.*, the popular view that most or all male homosexuals are slavering to seduce the young, that all male homosexuals are repellently effeminate, that all female homosexuals are repellently mannish, that all homosexuals are desperately unhappy. Homosexuals have been the object of limited discrimination, but some of it—*e.g.*, police entrapment, harrassment of gay bars and brutality towards their customers—has been serious and indefensible.

Under such conditions, it has been customary, among the sorts of enlightened people who care about civil rights in general and worry about the rights of minorities in particular, to lump homosexuals together with other minorities who can accurately be said to have no problems that do not stem from the prejudice of others. This tendency, in recent years, has increasingly kept many people from facing some obvious facts about homosexuality.

First, it is, in a certain sense, unnatural. The categories "natural" and "unnatural" are so thoroughly abused in our time that I hesitate to use them. One is tempted to annihilate the distinction, declaring that whatever is, is natural. Theorists and analysts of homosexuality naturally make a good deal of its widespread distribution—less of its universal failure to be a norm—and even of a sort of animal homosexuality. C.A. Tripp, writing in *The Homosexual Matrix*,[6] provides an exhaustive view of the varieties of homosexual

[6] New York: McGraw-Hill, 1975; this work, which comes to some of the same conclusions as *Homosexualities*, is an engagingly iconoclastic treatment of the topic. But his analysis of the cause of homosexuality boils down to "because they like it that way."

experience in savage cultures, including one in which it is essentially compulsory.

I use the term "natural" here to mean "appropriate to the nature of man," for I am at a loss to know what other term to use in dealing with the fact that the genetic behavior of the human race, and the design of human bodies as well, point towards heterosexual behavior as the norm. This is not to argue that homosexual sex cannot be pleasurable, a suggestion that could obviously be sincerely refuted by millions. But it takes into account that there are "natural" equivalents for the lubricants and dildoes that figure so prominently in the do-it-yourself literature in this area, and to the extent that the techniques of homosexual love-making evade the necessity of these, they are adaptations of parts and not the whole of heterosexual equivalents.

The fact is that homosexuality generally entails a renunciation of responsibility for the continuance of the human race. This is a renunciation also made by some heterosexuals, some of them married. But it is nearly total with homosexuals, who also renounce the intricate, complicated, and challenging process of adjusting to someone so different from oneself as to be in a different sex entirely.

Running through homosexual literature is a recognition of such renunciation, usually seen as a positive good. One of those interviewed in a recent documentary film points out the lesser demands of life as a homosexual:

> . . . gay people have more fun than your average married guy in a home with two or three kids. You have more time and money. You don't have the responsibilities . . . I can lavish . . . presents . . . on my nephews and take them to the zoo and have a great old time. When they get tired and cranky I take them back to mommy and daddy—you know, dad has just finished paying two hundred bucks for their teeth.

And another pursues a similar thought:

> It's so hard to be a straight man, harder than to be a faggot, because the rewards are so stupid—the rewards that you are told you can have. Whereas if you're a faggot, I guess you can make up your own rewards . . . it's more fun to be a faggot because no one expects anything of us.

This last comment is astute: it is harder to live a complete life than a partial one, and easier to live in fantasy than in reality. Both of the *Joy* books are shot through with the pleasures of fantasy, presented as the quintessentially homosexual sensibility. This is not surprising, for homosexuality is frequently, although not universally, allied to the major form of fantasy known as inversion.

It is important to distinguish between homosexuality and inversion. The former implies no more than a sexual or affectional preference for the same sex. Interviewed recently on the BBC, a young activist offered a minimalist definition hard to beat: "I fancy men." Inversion implies something more and indeed different: the aping of the sex to which one does not belong. This can be mild—a manner in a man that some might call feminine—or extreme—the full-bodied imposture of transvestitism.

Inversion represents, in its varying degrees, a violent rejection of

things as they are. Let us pass over men whose attitudes may be subtly "feminine" and consider the mildest widely recognized level of inversion: a man who refers to men around him as "she" and accepts the same from them rejects a simple biological fact that irresistibly conflicts with his desire for a sexual relationship with other men.

To such rejections male homosexuals may add gross effeminacy of manner and cross-dressing. Whatever the propriety of such behavior, it is hard to think of it as anything other than maladjustment. Men who, not being Napoleon or Teddy Roosevelt, dress and attempt to act like them, are bywords not merely for maladjustment but for madness. It misses the point of such phenomena entirely to dismiss them on the grounds that mannerisms and dress are in any event not natural but societal constructs. That society assigns them to gender is precisely why they are aped. Because contemporary western society no longer regards any piece of dress as exclusively male, it is virtually impossible for a woman to be a transvestite.

It is not necessary to regard all rejections of reality as deleterious to see that a group in which rejections of this sort are very much more common must be unusual in some regard. The high rate of suicide attempts reported in *Homosexualities* suggests that the difference is not an unmixed blessing. But what of possible advantages? A. L. Rowse attempts to show in *Homosexuals in History* [7] that almost anyone of any interest has been homosexual and that most virtues are strongly indicative of homosexuality, and Tripp notes the oft-remarked fact that homosexuals seem to predominate in certain of the arts.

The school of psychological theory most obviously prepared to pronounce on this subject is 100-proof Freudianism, which, as we remember, has a notable opinion about the relations of sex and art—that the latter is a "sublimation" of the former. Considering that most male homosexuals, on the evidence of *Homosexualities* and other less scientific sources, maintain rates of sexual activity that rabbits might envy, one might expect them to be rather dull sorts artistically. This is certainly not the view of the homosexual culture itself: the view there, as neatly expressed in Mart Crowley's fine play *The Boys in the Band,* is that "it takes a fairy to make something really pretty."

In light of the doctrine of sublimation, one is led to wonder whether all that activity really adds up to a sex life of the sort Freud was talking about. One is also led into further and controversial speculations about the fact that there is almost no cult of the creative among female homosexuals, who seem in this also very different from their male counterparts. Is it possible that female homosexuality is a more adequate counterfeit of female heterosexuality than male homosexuality is of male heterosexuality? Or is it possible that the sublimation mechanism is itself peculiar to males?

At any event, if we face things as they are, we recognize that homosexuals are as gifted and intelligent as anyone else. In my own experience, some of the most stable, responsible, and decent people I know are

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[7] MacMillan.

homosexuals. But I also recognize that the most self-destructive and wretched of my friends have been homosexuals and that "gay" is the very last term to describe them.

We must face things as they are. Much of the new sensibility regarding homosexuality fails to do so, and from such a failure no one, heterosexual or homosexual, can in the long run gain.

Family Counseling—A New Approach

Chaplain (MAJ) Hershel M. Finney, Jr.

It costs a lot to be a person
to be human
to be loving
to respond to that life-call
that roars at the core
of our being
It's all kind of helter-skelter
life calls for death
security demands risk
at-homeness requires abandonment
love means hurt
Knowing is tenuous
for change is certain
and doubt dogs a seeker's steps
To plunge into life completely
is our baptism
And to dance with fellow-plungers
is our communion
Growth is the dynamic
of our true humanity
And joy of being
is the reward

Maxie D. Dunnam

It does, indeed, cost a lot to be a person. One view of the role of the military chaplain is that of helping people to become whole persons. To this end, counseling often occupies much of the chaplain's time. In time, chaplains acquire much skill as counselors. They must. It is their contribution to the life process of those who serve—those who have to pay when "it costs a lot to be a person."

In counseling, a chaplain must deal with many types of problems; the focus of this article is to address one aspect—family problems, and one way of dealing with them. Just as it costs a lot to be a person, so it costs a lot to make a marriage, to live within the context of a family. When problems arise and seem larger than the family resources, but the desire to remain a family is strong, many turn to a source they feel can help—the chaplain.

Chaplain Finney is currently serving his sixth year as minister of the Monte Sano United Methodist Church, Huntsville, Al. He holds the M. Div. degree from Candler School of Theology and the D. Min. degree from Vanderbilt. He has been a National Guard Chaplain for thirteen years.

But family counseling is often the most difficult type of counseling for military chaplains. Their experience is usually with the individual while their civilian counterparts often see nearly as many families as individuals. It is largely due to this infrequency of opportunity that military chaplains are usually more skilled in individual counseling than in family counseling.

Traditionally there have been two approaches to family counseling: deal with the individual(s), requesting counseling in one-on-one situations, or counsel with both partners together. A mix of these two also has proven effective (seeing the person individually in some sessions, seeing them together in others). If the problem involves a child, the child is often seen alone, or with the parent(s), or a mix.

There is, however, another approach, equally effective. It requires less time and often surfaces root problems in the first hour that normally take several sessions with the individual approach.

The technique is called "family group therapy." It is still controversial in the field of counseling and requires additional training. Basically, however, the same, basic counseling skills are required.

This article will not qualify thereunder as a family group therapist, but it will serve to introduce the subject. I will discuss the definition and rationale of family group counseling, the role of the counselor, the process and flow of the therapy, and the goals of family group counseling, all with an eye as to how this applies to the pastoral counselor. I believe this technique can strengthen the chaplain as a helping person.

Howard Clinebell emphasizes the importance of family group therapy when he says, "family group therapy—the simultaneous treatment of an entire family—is one of the most promising developments in current methods of helping troubled persons." [1] Counseling an entire family, or at least the parents with a child or some of the children, calls for a different approach and orientation by the counselor.

All counselors recognize the importance the family plays in the life of an individual. Even therapists who do not accept family counseling as a method recognize this. Many who do not see the family as a group want to see the other members of the family individually. Chessick, for example, emphasizes that it is important in the treatment of adolescents to see members of the family individually before therapy goes very far. [2]

Family group counseling accepts the understanding that we are all affected by our family systems. Clinebell spells out the rationale for family therapy by emphasizing the family as a social organism. "Whatever affects one part of the family organism automatically affects all parts, just as an infected injured, or well-functioning hand influences the entire body." [3]

He quotes Nathan Ackerman in one of the clearest statements of the basic assumption behind family counseling:

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[1] Howard J. Clinebell, Jr., *Basic Types of Family Counseling* (Nashville, Abingdon, 1966), p. 120.

[2] Richard D. Chessick, *The Techniques And Practice of Intensive Psychotherapy* (New York, Jason Aronson, 1974), p. 143.

[3] Clinebell, p. 121.

> The family is the strategic center for understanding of emotional disturbances and also for intervention on these psychic forces in human relations that have to do with health and illness. In other words, the family group can make or break mental health.[4]

Crises come to every family, and most problems are worked out within the family. But when problems become too threatening or the family is incapable of dealing with them, they may call on a counselor. A family's ability to deal with a crisis independently is determined by two things: level of integration and adaptability and flexibility in solving problems.[5]

Let me emphasize that family counseling is not entirely crisis-centered. Although an initial crisis may precipitate the search for help, the counseling centers on the family and its stability. Ackerman touches on a key concept when he says "the stability of the family and that of its members hinges on a delicate pattern of emotional balance and interchange." [6]

Everyone operates in multiple relationship systems. We are constantly interacting with others on a changing basis. Because of the impact and influence our systems have, "identity is dynamic, constantly changing, and the individual has potentialities and contingency possibilities that are only neglected through prohibitions and actions preventing self-exploration and change." [7]

The emotional health of an individual is often the reflection of the health of the family, and almost always the result of it. Since families do interact and function as an organism, it is logical to consider trying to help the family as a group. This is precisely what family counseling is about. It recognizes and deals with the family *in* its interaction. All counselors deal with persons who are continuously reacting with others. In family group counseling, the counselor brings them all together and deals with the problem *in* the interaction.

Charles Willam Stewart goes so far as to say:

> When something goes wrong in the family, it is almost impossible to counsel with one member of the family apart from the other members because the difficulty lies not simply with one emotionally distressed person. It lies between the members themselves in the splits, barriers, and feelings of isolation generated between them.[8]

Clinebell points out this type of approach is a natural one for a minister since he often deals with people within a family unit context. It has several benefits, not least of which is that it often requires a relatively short period of time. When a family is involved in therapy something unique happens. Becker says "normally something significant and helpful occurs within a single session," [9] and he adds that often a single session is sufficient.

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[4] *Ibid.*

[5] Charles William Stewart, *The Minister As Marriage Counselor* (Nashville, Abingdon, 1970), p. 138.

[6] Nathan W. Ackerman, *The Psychodynamics Of Family Life* (New York, Basic Books, Inc., 1958) p. 23.

[7] Virginia Satir, *Conjoint Family Therapy* (Palo Alto, CA., Science and Behavior Books, Inc., 1967) p. 179.

[8] Stewart, p. 135.

[9] Russell J. Becker, *Family Pastoral Care* (Englewood Cliffs, N.J., Prentice-Hall, Inc., 1965) p. 75.

Becker believes that because within a family "images which each holds of self and others are disparate rather than congruous," a loss of communication results within the family.[10] It follows that the "purpose of family counseling is to open up communication between family members by finding the points of incongruity in the images of self and others." [11] Obviously, therefore, seeing the family as a group would be a more effective and efficient method than seeing the persons individually. The approach functions on a role-relationship level and family counseling assumes that much distress can be alleviated by dealing with these relationships. Virginia Satir introduced her popular book on family relations by saying, "All the ingredients in a family that count are changeable and correctable—individual selfworth, communications, system and rules—at any point in time." [12]

The role of the minister is one that easily conforms to what is generally thought of as that of the group counselor. As Ackerman points out, the role of the group therapist is different from that of the psychoanalyst. The group therapist sees the client face-to-face. "His social identity is revealed. His emotions and counter-emotions are more exposed. He is therefore a more real person, a less magical figure, less omnipotent, less immune." [13] In the same vein, Chessick states that the "humaneness of the psychotherapist is expressed in his compassion, concern and therapeutic intent toward his patient." [14]

Becker suggests "the mode of inquiry is one of empathetic interest in the world revealed in the image of each person." [15] The very fact that the minister is familiar to the family often opens the doors to effective counseling. But that familiarity also carries with it dangers of its own. The minister/counselor must not become a *part* of the family. As counselor, the line between empathy and sympathy must be maintained.

In family group counseling, the therapist is afforded an opportunity of dealing with a person on most of the levels at which people operate. He can see them in their inter- and intra-family relationships, and often gets to talk about relationships outside the family. Ackerman in fact, employs the "family systems" model in dealing with conflict and restitution. He says conflict occurs on three levels: "1. between the family and the surrounding community, 2. intrafamilal conflict among members, 3. conflict within the personalities of the individual members." [16]

Clinebell describes a major portion of the role of the minister as a family therapist by summarizing Bell:

> The therapist aims at strenghtening the family group faciliting healthy interaction. He does not give interpretations of depth, intrapsychic material. Instead, his interpretations are of four kinds: *reflective* of what the family is

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[10] *Ibid.*

[11] *Ibid.*

[12] Virginia Satir, *Peoplemaking* (Palo Alto, CA., Science and Behavior Books, Inc. 1972), Preface.

[13] Ackerman, p. 282.

[14] Chessick, p. 94.

[15] Becker, p. 77.

[16] Ackerman, p. 118.

doing or saying, *corrective*—pointing to unrecognized, casual or reciprocal links in their interaction; *reconstructive*—providing a context for present behavior by recalling the history of family relationships; and *normative*—commenting on parallel or contrasting relationships or behavior in other families to give perspective.[17]

He further clarifies the role by re-stating Satir's description of the function of the therapist. She says the therapist helps families to take the risk of looking at themselves and their interactions. This is accomplished through four tasks: reducing their fears, building self-esteem, labeling assets, and encouraging each person to communicate his feelings.[18]

An important consideration in family group counseling is the process that occurs in the relationships. I agree with Virginia Satir that there is nothing sacred about the *form* of the counseling sessions. It is the *process* that is important. She defines process as "a) an encounter b) between two people c) at a particular moment in time." [19] The therapist must keep in mind that we are dealing with several different processes simultaneously in a group family counseling session. This is what makes family therapy such a sophisticated and difficult technique. By describing interaction as process, however, we keep before us the constantly moving, shifting and changing nature of relationships. As Satir puts it, "Process is more a matter of 'how' than of 'what'." [20]

An important concept Ms. Satir uses is "maturation," which she says is the key to therapy.[21] A reasonably mature person is able to operate in the world in a competent manner. The goal of her therapy is simply to make families "functional." Pragmatically speaking, that is what a chaplain as counselor is also trying to do.

The flow of this counseling is defined in several different ways by different therapists, which may simply emphasize that there is no hard and fast structure to be followed for maximum effectiveness. The counselor must be sensitive to the flow and direct it according to the particular situation. Becker describes the process as a two-stage flow in general terms.[22] The first stage is a meeting with the child or the parents alone in order to find the points of incongruity. The second stage is a working session with the entire group attempting to enable them to see their roles and images. All therapists who employ a family group approach seem to agree that some sessions should be with individuals or parts of the group, and some with the entire group. John E. Bell takes the interaction of this therapy through six stages: 1. orientation phase, 2. child-centered phase, 3. parent-child interaction, 4. father-mother interaction, 5. sibling interaction, and finally, 6. family interaction.[23] While I don't advocate an attempt to rigidly structure the flow of counseling, all these

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[17] Clinebell, p. 126.
[18] *Ibid.*, p. 128.
[19] Satir, *Conjoint Family Therapy*, p. 178.
[20] *Ibid.*
[21] Becker, p. 76.
[22] Becker, p. 76.
[23] Quoted in Clinebell, p. 124.

phases may be possible (although they may come in some other order). However the sessions and their participants are arranged, it is essential that interaction be observed in all phases. As Ackerman states, "A therapeutic approach to the emotional disturbances of family life must begin with a psycho-social evaluation of the family as a whole." [24]

There are, of course, cases in which a family can use resources other than the input from a counselor. Virginia Satir's book, *Peoplemaking,* for example, is certainly a good source that some families will be able to use independently. When a counselor is involved, however, family group counseling requires evaluation by the therapist. Says Ackerman:

> It is important to appraise the extent to which family conflict is controlled, compensated, or decompensated and how far family conflict induces progressive damage to solvent relationships, impairs complementarity in role relations and therefore predisposes to breakdown of individual adaptation.[25]

Introducing children into the therapy is, for the most part, a new dimension for most counselors. Some therapists insist that only those children exhibiting stress should be seen, while others feel that all the children in the family should be involved. I agree with the latter view, at least to the point of inviting all the children to some of the sessions. At this point the minister may have an advantage over other therapists. The child who is familiar with the minister will "feel a safety which he could not accord to an unknown adult." [26]

It is essential, I believe, to integrate the child into the therapy because it is this very aspect that makes this approach unique. It is with the entire group that the counselor is able to observe the processes that affect each life as well as the family as a whole. When they are together, the counselor is best able to see their interaction processes as they operate on a day-to-day basis.

Clinebell says the goals of family therapy are nearly the same as those of a counselor dealing with role-relationships in marriage counseling: to reduce negative complementarity and to enhance positive complementarity. This means to enable those involved to enrich their relationships, making them more capable to satisfy the personality needs of all concerned. He further lists these operational goals:

> (1) Reopening the lines of intrafamilial communication so that feelings, wishes goals, and values can be discussed.
> (2) Interrupting the self-perpetuating spiral of mutual need-deprivation and attack.
> (3) Increasing the family members' awareness of the roles which various ones play and are expected by others to play in their interaction.
> (4) Becoming aware of their essential interdependence and identity as a family.
> (5) Having practice in thinking together about sources of pain and pleasure in family interaction.
> (6) Beginning to experiment with more flexible and mutually satisfying roles and with more responsible ways of relating.[27]

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[24] Ackerman, p. 304.
[25] *Ibid.*, p. 305.
[26] Becker, p. 84.
[27] Clinebell, p. 124.

In discussing his theory of intensive psychotherapy, Chessick states that the basic conditions for human emotional maturation are "good feelings for the child and good examples of mature behavior on the part of those responsible for the child and those closest to it—the parents, siblings, and so forth." [28] If families can move in this direction, then they are on the way to happier, more fulfilling lives.

Family counseling can be a deepening experience for all concerned, including the chaplain. Together they may experience estrangement, forgiveness, and reconciliation. Stewart says, "Just as the latter periods of reconciliation can lead a couple to a heightened awareness of God, so, too, can the latter portion of family counseling." [29]

I agree with Becker's premise that "Pastoral Care to the family is a form of the ministry of Christ which is shaped by the Gospel as a message of reconciliation." [30] Family group counseling can be an effective and efficient tool for providing that care.

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[28] Chessick, p. 57.

[29] Stewart, p. 158.

[30] Becker, p. 13.

Lay Assistance For Effective Ministry

Chaplain (MAJ) Arthur J. Pearce

While even a "2½ percenter" or a bionic chaplain could hardly be expected to provide effective ministry to 1100 trainees during 12 weeks of basic or advanced individual training, it becomes quite possible when 40 active lay persons join the chaplain in the task. The key to accomplishing this is organizing a team into a Christian infrastructure or a Christian support system. In the following pages, I'd like to tell you why and how a Christian support system is being built here and also report some of the results. The setting is the five companies of the 4th Battalion (One Station Unit Training), 1st Signal Training Brigade, Fort Gordon, Georgia. This battalion provides 12 weeks of Basic and Advanced Individual Training, producing soldiers for the Military Occupational Specialty 36C10, Wire System Installer/Operator (Tactical Lineman).

The term, "support system," refers to several structures or means of supporting the whole or accomplishing a purpose. If one gives way, others are still capable of doing the job. A pilot, for example, has a support system in such instruments as a compass, altimeter, and radio. An ethnic neighborhood in a large city creates a support system with holidays, language, food, clothing, clubs and customs that work together to preserve the heritage brought from the "Old Country" while assisting in the acclimation to a new land.

Kunta Kinta, of *Roots* fame, endeavored to provide this kind of support for his daughter as he recounted the stories of their African forebearers, reminding her and those who would come after that they were not slaves but descendents of great Mondego warriors. Wherever American troops go there is a support system complete with chapel, commissary, PX, hospital, etc.

Civilian churches and synagogues provide spiritual support systems for their members through opportunities for worship, learning, service, fellowship and recreation. Children are nurtured in a setting in which they can hear their faith expounded and see it at work in the lives of those around them. We know these systems are effective because the spiritual life of such groups continues even without a resident priest, pastor or rabbi.

Chaplain Pearce, a United Methodist, is the senior Protestant Chaplain in the 1st Signal Training Brigade, with responsibility for the 4th Battalion, at Fort Gordon, GA. He is also the 7–E Chaplain Trainer/Educator for the post and, as such, participates in on-site training of new chaplains. He is a "Fellow" in the College of Chaplains, American Protestant Hospital Association.

The transient nature of military life and the divergent religious views of those within it, however, make building such a support system in the military difficult. A child born into a church family usually has the support system already in place. But a new soldier often must *build* his or her own with the help of others (chaplain included) who also may have just arrived. Most civilian churches have a sense of continuity. Most military chapels do not. Therefore, more prayer, thought, and effort needs to be put into building viable spiritual support systems in the military.

First, I'd like to emphasize that the support system here did not come into being primarily through human design or effort. He who is Lord of the Church called it forth. Humanly speaking, it found opportunity for growth in the chaplain's dissatisfaction with the religious program in the battalion. Roughly 25% of the people were attending Catholic and Protestant services. The choir was healthy and the Bible study class (shared with another battalion) was adequate. Field services during bivouac week had over 50% participation. Trainees were receiving a lot of exposure to the Gospel. But the disturbing thing was that there was virtually no follow-up of those who came forward each week to make a Christian commitment. Since each of the thirteen platoons was in a different phase of training, it was difficult to keep up with, let alone minister to them in a significant way.

What was happening to those new Christians? Most came to weekly chapel services. Some joined the choir and a few participated in Bible study. Occasionally one would come for follow-up counseling.

Some were given a workbook for new Christians, *Established in the Word,*[1] and urged to come back and discuss their progress. Still, most had no group at the company or platoon level to assist them in the Christian walk.

I was equally dissatisfied with the Sunday morning Bible study that reached no more than 14 persons per week. Bible study, it seemed to me, was needed in each company. Within the unit, among friends, discussion could be more open and helpful. Many more could be involved. Because trainees are far too transient, leaders for such study would have to come from permanent party personnel. Obviously, they would have to be openly committed to Jesus Christ, with lives increasingly consistent with the Gospel, and have a willingness to serve. It would be even more helpful to their students if they were members of the unit in which they taught. It would take two leaders per company, I decided. Trainees needed to see Christ's life being reproduced in the life of a commander, first sergeant, or drill sergeant.

This sounded like an impossible order to fill. I had been serving the battalion for almost a year and only knew of three such persons. All were heavily involved in their chapel or churches elsewhere. Nevertheless, as I began the search, suddenly such men as were needed began to appear. It was as if God himself raised them up to fulfill his purpose. We soon had ten in number, mostly senior NCO's, and, with only two exceptions, they were members of the companies they could minister. Some were active in their

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[1] Robert Coleman, *Established in The Word,* Tappan, N. J.: Fleming H. Revell Company.

Christian life, others had been dormant, but all were excited and challenged by this opportunity to serve.

With command approval, we began weekly Bible studies in the day rooms of the five companies of the 4th Battalion, 0815–0915 on Sunday mornings. This allowed for breakfast, did not interfere with the regular chapel programs, and permitted those leaders who were active in civilian churches time to pick up their families and get to Sunday school and church after teaching their classes. Father Francis Keefe, Brigade Chaplain, approved the Bible study for Catholics so all Christians could attend.

The study material was organized in a ten-week cycle. Discussions were not limited to the study material however, and participants were encouraged to apply Scripture to their specific concerns. From the first meeting, each group was challenged to *be* the Church in their company: a caring, serving, learning, witnessing community of faith. I could now refer a new believer to his or her own Bible study leader for follow-up.

But I soon discovered that more help was needed. Because each of the three platoons within a company was in a different week of training, it was sometimes difficult for the leader to keep up with them, especially if the leader was from another unit. In order to solve this problem, two "junior deacons" were selected from each platoon to be the spiritual lay leaders of that group, to perform liaison with the chapel program, to assist their chaplains and Bible study leaders, and to concern themselves with the needs of the platoon. Again they were to be persons who were openly committed to Jesus Christ, of good repute, and willing to serve.

Obviously, an important part of the program was the care, encouragement and guidance for the Bible study leaders themselves. As a consequence, from 0730–0800, the leaders were asked to meet with the chaplain in one of the dining facilities. There is a brief devotional, highlights of the lesson, administrative announcements, sharing of problems and blessings, and a closing prayer. The group also agreed to pray for each other, by name, daily. Similarly, Bible study leaders (now called "senior deacons") try to meet briefly with their "junior deacons" once each week for feedback and planning purposes.

The selection of the junior deacons for each platoon and the junior deaconesses for each company is a significant occasion. The former are selected at the chaplain orientation just prior to the first week of training. At the end of the orientation, the program is described with the prerequisites as well as the duties detailed. All who feel they can meet these qualifications and carry out these duties are asked to raise their hands. The platoon is reminded of the manner in which Matthias was selected and, through a similar lot-drawing after prayer, two are chosen. The chaplain asks them if they are willing, by the grace of God, to assume the duties of junior deacons. When they affirm their willingness, he turns them to face their platoon and asks the platoon if they will accept these men as spiritual leaders and support and pray for them. After the platoon responds affirmatively, I "commission" those chosen as junior deacons for the platoon. (The selection of junior deaconesses

is similar, except it takes place in the female barracks and is done by election. When one graduates, they elect someone to take her place, informing the senior deacon and the chaplain of their selection.) These lay assistants are reinforced in their office by the placing of their names in the Chapel Bulletin, giving them armbands to wear in the Bible study and chapel as symbols of their office, and awarding them letters of appreciation upon their departure. The Bible study provides not only an occasion for getting to know God's Word, but also provides opportunity for sharing problems and joys. Above all it becomes a place where those who are sisters and brothers in Christ get to know each other.

As problems emerged, adjustments have been made. In order to keep the program well organized and moving together it has been necessary to meet also with the junior deacons/deaconesses for an hour weekly. This provides an occasion for guidance by the chaplain as well as sharing time for problems and joys. There is also spiritual refreshment with singing, prayer and a brief message by one of the group. The last ten minutes is given over to the spiritual leaders of each company getting together to talk of past performance and future strategy. It is interesting to note that the Bible studies have increasingly become planned and carried out by trainees (junior deacon/deaconesses) with the cadre (senior deacons) being utilized as resource persons. It is helpful to note that each lay leader, as well as each group that meets together, has a unique style of ministry. Naturally, each spiritual lay leader is not equally effective, but the infrastructure for Christ is there and works more often than not.

Is it working? Here are some observations from those who are involved:

> . . . being a part of the junior/senior deacons is a great privilege. It helps me to learn more about Christ and . . . understand the Bible better. . . . Being a part of junior deacons gives me, and my fellow junior deacons, the opportunity to learn and teach too.
>
> —PVT Edward J. Dixon, "C" Co

> The junior deacon/deaconess [program] has meant a large part of spiritual stability not only to me but to our platoon as a whole . . . we've let the spirit bring our company together as one.
>
> —PVT Terry Bollinger, "D" Co

> . . . My life really has some meaning now that I'm a junior deacon. The soldiers that are in my barracks sometimes ask me for help, when they're feeling bad, or they have family problems they can't handle, and . . . it really makes me feel good just knowing they believe there is a chance of their problems going away . . . I tell them about God and how he works miracles for me . . . he will do the same for them.
>
> —PVT Jonathan Williams, "E" Co

> Becoming a junior deaconess was like stepping off an ascending escalator . . . I had taken all the steps toward becoming a Christian. But, I hadn't taken that one important step that is needed for a person to solidify his bonds with the Lord. That is, to openly step forward and accept the responsibilities of a Christian. . . .
>
> —PVT Martina Mason, "D" Co

Senior Deacons/Deaconesses say:

During the past three months my feelings have been very strong about Bible study. I have learned more by teaching because of the number of people who have attended and expressed their desire to learn. . . .

—SSG Ralph T. Woods, Drill Sgt, "C" Co

. . . People in the Army need to know about the love God has for them. Some of these people have never heard about this love. I want to do my part and spread it around and I can't think of a better place than here. . . .

—PFC Mike Rap, Armorer, "B" Co

. . . I really believe in God, and that teaching the young military people the word of God has made this a better unit, and them better soldiers. . . .

—SFC Howard Beatty, NCOIC-Drill
Sergeant Candidate School

. . . Bible study was a blessing to us all, it gave the young soldier someone like himself to relate to. Some believe that once the uniform was donned, Christianity was lost except when involved in church services. During the past few months, units and groups have been brought closer together, individuals have learned to talk to each other without fear of being ridiculed. Strengthening through group prayers had enabled the weakest to survive. The Christian life is not an easy one, especially in the military. Seeing drill sergeants, first sergeants, and members of units joining together in harmony has strengthened the young soldier's belief in our system and shown him that Christianity does live in the military. . . .

—1st Sergeant James McCain, "A" Co

The Commander says:

1. During the past year Chaplain (MAJ) Arthur Pearce has instituted a program within the 4th Battalion (OSUT), 1st Signal Training Brigade, that has had a positive impact on this unit.
2. There was some reluctance on my part as the Commander to approve this program. Any infrastructure within a unit presents the possibility of circumventing the Chain of Command. Within an initial entry training organization this cannot be permitted. The greatest danger is that of a trainee feeling that he or she is special or privileged in their relationship to the leadership chain. Once the ground rules were established and the company commander was given the authority to approve or remove those lay leaders working in his company the program became effective.
3. The Chain of Command in this Battalion fully supports and participates in this program. Since the program has been finalized it has been of tremendous benefit to this unit. Criminal offenses have dropped, many soldiers that could not adapt have been turned around and become productive. As the Commander I consider this program as a viable part of our training program.
4. I would recommend that this program be implemented throughout TRADOC.

George W. Brookshire
LTC, SC
Commander, 4th Battalion

While numbers aren't conclusive, they are indicators. During October there was an average of 33.5% of assigned trainees in Catholic and Protestant Chapel services each Sunday in the 4th Battalion compared with 26.6% for the rest of the Brigade. An average of 169 people were in Bible study in the 4th Battalion each Sunday compared with 50 in the combined other 5 battal-

ions in the Brigade. Each company had at least one other meeting for prayer/study in the company area each week of October, in each case designed and carried out by the Junior Deacons/Deaconesses. Many of them gather people about them at the end of each day to pray. These young people are sharing God's love in His Son Jesus Christ on a daily basis in training, at meals, and in the barracks. They counsel, pray for, witness to, and encourage their fellow trainees. I have been thrilled at what God is doing in and through them. At the Sunday morning worship services there are enough lay leaders involved not only to prepare refreshments, give out bulletins and lead the responsive readings, but to seat people as well. The whole religious program is not just his (the chaplain's) but ours (the trainees, cadre and chaplain) together serving, learning, worshiping and witnessing. Whereas it is impossible for the chaplain to relate in a very meaningful way to approximately 1100 trainees, it is very possible to relate to 40 cadre and trainee lay leaders and through them to the whole battalion. Any resistance to the religious program by other cadre and trainees has been considerably reduced as they have seen members of their own group taking a full part in the program and being helped by it. Because there is a recognized structure for God and good in the barracks there is someone legitimized to, for instance, gather some of the men together to pray for a trainee's mother who has just discovered that she has cancer, or the junior deaconess is the first person a girl may turn to when she is very depressed.

In summary, a Christian support system composed of some 40 lay leaders (cadre and trainees) organized down to the platoon level, provides a daily ministry of witness and concern in this battalion and is the most exciting and promising train of events that has happened to this chaplain in a long time. So there is hope and help for all of us who face a task bigger than we are and who are neither "2½ percenters" nor bionic chaplains as we call forth the Body of Christ in our unit, allow and enable her to *be the Church!*

Suicide Prevention—Over the Phone

Chaplain (CPT) Robert G. Leroe

We were discussing the news casually when the phone rang. I put down my Dr. Pepper and gave the customary greeting: "Hello, this is CONTACT. May I help you?" On the other end there might be a person with a problem related to marriage, alcoholism, depression, or just someone wanting to make a prank call. Then again, it could be the kind of call we telephone counselors feared the most: "I feel so . . . discouraged . . . I'm at the end of my rope . . . I'm really sorry to bother you . . . I think I'm beyond help." It didn't take long to realize what I had—a call from a potential suicide victim.

Recognizing the ambivalent cry for help, I knew the call could go either way. Knowing your conversation will result in either life or death is frightening. As with every suicide call, I had to force myself to be calm and to transmit a firm and hopeful attitude. Anxiety is contagious. Remember the old joke of the policeman who tried to talk a man out of jumping off a bridge? After the man detailed the things in this world that were troubling him, they *both* jumped! Fear and insecurity, on the part of the counselor, can cause him to distort what the caller is saying and either over or under-react. One counselor I know became so discouraged and distraught with a potential suicide call *he* felt like calling CONTACT! Talking to a suicidal person over the phone can make a "helper" feel totally helpless. Any crisis call, for that matter, is a draining experience, regardless of the outcome.

Uniqueness

You see, it's one thing to counsel a suicidal person in one's office or home. There we feel comfortable with our familiar surroundings. But the anonymous phone call from a potential suicide is a "whole different ball game." I'd like to share some of the things I learned while associated with CONTACT.

First, we are naturally limited to verbal communication. We are forced to do without the wealth of information counselors normally pick up from body language. We are accustomed to looking at the person we are counseling. David K. Switzer, in his book *The Minister as Crisis Counselor* adds:

Chaplain Leroe, who is associated with the Conservative Congregational Christian Conference, is presently assigned to the 519th Military Police Battalion, Ft. Meade, MD. At the time of writing, he was a Reservist serving a civilian parish near Chattanooga, TN, and a volunteer for CONTACT—a Christian-oriented telephone counseling service.

> It is only when we cannot bring another person into our field of vision that we realize the sum total of the cues that are missing: the way a person cares for himself physically, his posture, what the hands and eyes are doing, tenseness versus relaxation, reddening of the neck, cheeks, and around the eyes, tears, a smile or a frown, bodily movement, palpitation of the neck indicating stronger heart beat, all of these are no longer there for us to see and interpret.[1]

Consequently, the telephone crisis counselor must be extra sensitive to audio clues. Feelings *can* be interpreted through perceptive listening. Voice tone, tremors, pitch and volume changes, hesitation, pauses, sighing, choking all tell us things the verbal content may not. We even may wish to ask the caller what these audio clues mean. For example, "You sound very angry and distressed. Is this what you're feeling just now?"

At the same time, the person on the other end also lacks a visual perception of the counselor. The only way we can show we care is through sound. This may require a more intentional verbal communication than we would use normally in a face-to-face situation. The caller has to "hear" that we are listening.

Still, there are a few advantages of counseling over a phone. When I am on the telephone, for example, I am able to do things that might distract the counselee in face-to-face counseling. I can take notes, find Scripture passages, look up referral agencies, get advice from fellow workers, or even pour myself a cup of coffee without bothering the caller.

Normally, a person in crisis is in great need of establishing contact with reality. Simply hearing the chaplain's voice and sensing his concern, even if the contact is only for a few minutes, may be just what the caller needed to sustain him. The telephone offers such a person immediate access to help.

But another important difference between telephone and face-to-face counseling is emphasized by Mr. Switzer:

> . . . the other person has much more control over the termination of the session. Often enough in counseling a person's frustration and anger or fright or other feelings lead to the desire to reject or escape from the counselor and the situation. Nevertheless, when they are together in the same room, social inhibitions usually exercise pressure on the person to continue to sit there even when he would prefer to leave. . . . On the phone there are fewer social restraints, and it is much easier for the person to hang up. The telephone counselor must be aware of the dynamics of the situation.[2]

Unlike face-to-face counseling, telephone crisis counseling has only one, limited but crucial goal—to stop the caller from taking his life. It is neither the time nor the place to try to remake the caller's personality. Curing all of a caller's troubles, no matter how serious, is not the purpose of a telephone crisis-intervention center. One does not teach a drowning man how to swim. Swimming lessons come after the crisis is averted.

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[1] David K. Switzer, *The Minister as Crisis Counselor*, (Nashville: Abingdon, 1974), p. 115

[2] *Ibid.*

Problems

Despite the impressions given in the movies, chances are the call cannot be traced. In fact, callers are often reluctant to talk until they are reassured that the counselor is neither trying to trace or record their calls. This means the burden of saving the life normally rests totally on the counselor's shoulders. If he cannot dissuade the caller from suicide or get his address in time, those pills the caller may have taken will kill him.

Under normal circumstances, most counselors have their clients fill out a questionnaire prior to the first session. Lacking that advantage, telephone counselors must decide what basic facts are important and ask for them during the course of the conversation. At CONTACT, we had an information checklist which kept counselor-scribbling to a minimum. Callers often covet anonymity and only reveal information that relates directly to their problems. A simple question like "Where do you work?" is often interpreted by callers as a threat to that anonymity. In fact, many will attempt to hide further through such wording as, "I have a friend who has a problem. . . ."

One perceived difficulty for the telephone counselor is, can he trust the information he is receiving? It would be much easier to handle calls if we could assume all the information we collect is accurate. We can't know for sure if the caller really has a gun or pills. The caller may be trying to manipulate the counselor. I have had a number of "pseudo-suicide" calls in which the caller's total aim was to gain some attention. Nevertheless, such people are also troubled and lonely, and their depression may eventually lead to true suicidal intentions. We have to treat every crisis call as genuine unless we are absolutely certain the caller is acting. It is extremely dangerous for any telephone counselor to assume that suicide threats from chronic callers are always an attempt to get attention. To confront a genuinely suicidal person incorrectly with such a charge would only reinforce his feelings of rejection and increase his lack of self-worth.

On the other hand, information given may be unintentionally false. Suicidal persons (along with most troubled people) have difficulty in viewing their situation objectively. Crises are often marked by confusion. It might be good to ask what the person's family and friends think of the situation, or what he did the last time he felt this way. In other words, we should try to help such callers view their problems realistically.

Among the most difficult things to handle in telephone counseling are the pauses. Too often we feel we have to fill those silent spaces with conversation. Don't rush! The caller may need the pause to think, to sort out his feelings. The first time I accepted a pause, the silence was excrutiating. "What's he doing?", I asked myself. "Is he still there? If only I could see him!" I was about to burst when the caller finally (after no more than 40 seconds which seemed like an hour) said, "You know—I just had an idea. . . ." When I am caught for something to say (a regular occurrence) I simply summarize what the caller has just said, or I try to open a new area. I might ask him to describe his feelings during the silence. Occasionally, callers have what Paul called "groanings too deep for words" (Romans 8:16) and

can say nothing. When a caller becomes so emotionally intense that he cannot speak, it may be helpful to reflect his feelings and convey our concern. "When you feel so strongly about something, it's difficult to put it in words . . . I want you to know I'm still here with you." Simply the tone of one's voice can communicate feeling, can reveal how much we care.

Getting Through

At the first appropriate moment, ask for the caller's name and phone number. If the caller is hesitant, indicate the confidential nature of the discussion. You may feel the caller needs your physical presence for support. Find out if he is alone. If so, are friends or family nearby? See if *he* can think of any supportive resources. Win the caller's trust before insisting on seeing him personally. Then word it something like this: "Your situation is so important I feel we should get together and try to work things out. Can I come over?" Don't insist. If we press a caller for identifying information, he may feel threatened and hang up. Many potential suicide callers fear being arrested if they are identified. In one situation, I had to gently encourage a woman caller several times during a two-hour conversation to give me her address. She finally consented. The pills she had taken were beginning to take their effect. Fortunately, the rescue squad reached her residence in time. She had decided, but almost too late, that she wanted to try to face her problems.

Every professional counselor is familiar with the merits of Rogerian non-directive counseling. The value of this approach is revealed in long-term counseling. But the conditions of most emergencies are different and demand a different approach. The crisis call is usually a one-shot counseling experience. Normally, we are reluctant to probe, but in a one-time-only counseling situation the direct approach is often necessary. Recently, I watched a film in which Dr. Carl Rogers himself was shown counseling a young woman. He demonstrated his flexibility. Knowing he would have only one, brief session with her, he adjusted his methodology to the situation and appeared considerably less non-directive than he probably would have been with a long-term client. He regretted the circumstance under which he had to operate, but made the best of it. If we do not gently confront and direct the suicidal caller we will not likely get a second chance.

Responsibility

While the counselor is responsible to confront the suicidal caller with alternatives to suicide, remember the final decision and responsibility for the outcome is the caller's. In spite of all our efforts, some are bound to go through with their threats. In that event we must treat the tragedy as a learning experience and redeem it by gaining a better understanding of crisis counseling.

According to my theology, I must commit the results of my counseling to the Lord, and accept the outcome as somehow fitting with His plan. I don't believe God is indifferent or incapacitated or makes mistakes. I believe He is sovereignly in control. There is a purpose in sorrow I may not be able to

discern, for my ways are not God's. I believe in God's sovereignty and man's responsibility, even though I cannot always reconcile them.

Finally, let me stress one more thing in this connection. When the telephone rings, ask yourself, "God is at work here—how can I get involved in a Christian way?" As a pastoral counselor, bring God into the picture without hesitation. Chaplains are not limited to *human* resources. Converse with the caller but also talk to God. With crisis calls it's a great comfort and strength to know He is also on the line.

Reading Chaplain Writing—or—"Buried Under the Marshmallow Avalanche"

Chaplain (COL) Mark M. McCullough, Jr., USA Ret.

"I have seen their backs before," the Duke of Wellington told an indignant aide when some French generals turned their backs on him at a diplomatic reception long after Waterloo. It was a magnificently succinct response, but it just wouldn't do in our modern Army and chaplaincy. Today's Wellington would take his aide aside and say something like this: "Their body language communicates hostility, but because of the ambiguities of intercultural communication, I must first process this input to determine its significance to our interpersonal relationships." Of course, by the time he'd processed the feedback, the French brass would have long since retired, and the opportunity for a vivid rejoinder would have been lost.

My jeremiad is aimed at chaplain writing, which is probably no worse than most other military writing. This is scarcely a compliment; it's like assuring a dissolute drunk that he's still no worse than the town lush. It all depends on your standard. If the standard is current Army writing, then there's little to complain of in chaplain writing. But if the standard is one of clarity and intelligence of communication between one person and another, then room for improvement is vast. Most of our writing is depersonalized, pretentious, and needlessly abstract. Even our writing about God sounds more like conventional opinion than happy story or personal narrative. Our offenses against personal communication by the written word include also our jargon, our neologisms, and our euphemisms. At the risk of antagonizing my friends in various Protestant chaplaincies, I'll make an exception to most of my criticisms. Roman Catholic chaplains write better than Protestant chaplains.

Robot Writing

The major fault with our style is its curious impersonality. With our emphasis on "interpersonal communications" and on the sharing of ourselves with others, it's perplexing to meet such deadly lack of personal involvement in our

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Chaplain McCullough was Assistant Commandant of the Chaplain Center and School when this lament was first written. He has since retired, living in the heart of beautiful Pennsylvania, and supplying the ministry to a small-town church and a country church for the Episcopal Diocese of Central Pennsylvania. His qualifications for commenting on chaplain writing were earned by reading hundreds of chaplain essays and "by long acquaintance with the English language."

writing. Take a sentence like, "When others give me feedback, I must first process this input before I react." There is no trace of a human being in that sentence. It is the mechanicals of computer operations being described, not human activity. I think this gobbledygook about "feedback," "process," and "input" really means: "When people tell me about myself, I have to ponder awhile on what it means." But is that really what the sentence means? Jargon like this computer talk is treacherous, because the reader can never be sure he has understood the writer's real intention. There are many other examples of this technical (as distinct from human) style. Chaplains write of *marriage maintenance, counseling techniques, parenting, dysfunctionality,* and dozens of similar technologies or technological failures. These are puffed-up attempts at imposing the orderliness of technique on messy but important human realities. Technical language is always impersonal.

Contributing to our depersonalized style is a peculiar detachment from our inner selves in much of our writing. A chaplain writes: "I perceive within myself a need to spend more time with my family." Another writes, "I have a problem with my lack of assertiveness." Not only are these sentences awkward, but each is also a secondhand report from the self, as if the writer were an observer of his own problems and needs. Why not: "I need to spend more time with my family," and "I'm not assertive enough"? I observed years ago that a person who told me "I have a problem with alcohol" was less ready for help than the one who said, "I can't control my drinking anymore." Direct reporting from the self may be riskier, but it is human and direct in its impact on the reader.

Whence comes this impersonal style? Several Advanced Course classes at the Chaplain School gave me a clue to one source, the fallacious assumption that "military writing" is different from other expository writing. Yet there is no reason at all for Army writing to be abstract and depersonalized. Let's say the Army decides to save money in its schools and training centers by cutting all instructor staffs by 50 percent. They ask the centers for the effect of such a cut. We could write back:

> Maximizing student-to-instructor ratio is perceived as cost effective in both fiscal and personnel terms. Subsequent degradation of training, however, an inevitable consequence of the proposed decrement, will probably result in a counterproductive dilution of the cost effectiveness.

We should write back:

> Having more students to each instructor may save money and manpower, but we won't be able to afford the resulting damage to the quality of our training.

The first sentence is an example of what many consider "military writing," but it and millions like it are to military style what Colonel Blimp is to General Sherman. The "military sentence" is passive, overblown, impersonal, and—like many Army sentences—sticks words between the subject and verb. The other sentence is leaner and more functional, and it conveys the impression that people are really anxious about the proposed manpower reduction. Administrative chaplains must avoid this so-called military style, because there is

no such animal. If there were, it would be like a 40-ton elephant squashing the life and sense out of our communications.

Another source of depersonalization in style is common to chaplains, social workers, and most behavioral scientists. It's the pseudoclinical style, and it is of recent origin. True scientific writing is objective [1] and necessarily impersonal when directed to other scientists. The pseudoclinical is the style of the chaplain as counselor. People with problems in living become "subjects," "clients," or most unforgivable of all, "patients." They don't just have problems, they are "dysfunctional," "manifesting inappropriate behaviors" or "pathological." They need "therapy" or "therapeutic intervention" by a "member of the therapy team." In very large hospitals, they can get help from a "health services delivery system," a heap of nouns that should be punished for malpractice on the mother tongue. We write this way because we want to cloak ourselves with the mantel of science and, since scientific writing is impersonal, by a stylistic sleight-of-hand we sound and therefore are scientific too. But the tonality of a pastor writing this way is false, because the style disengages us from the humanity we share with the other. Great novelists and dramatists never lose identification with the humanity of their subjects. While we may be "co-professionals with the helping team addressing the total person," we are also co-conspirators against the pastor's language of humanity.

There's a disturbing irony in this pseudoclinical writing style when we lay it against our writing about ethics or morality. In an effort to be seen as wisely detached, we pastoral counselors write about a fellow human being in language that is impersonal, unfeeling, and objective. Yet when we write about ethics, a subject in crying need of cool reasonablness and objectivity, we use the warm subjective language of feeling, intuition, and empathy. If I were to carry this observation to an illogical conclusion, I would have to conclude that our writing reveals us as warm and passionate about good and evil, and cold and dispassionate about human beings. Fortunately for us, we are not necessarily what we write.

Other Matricides Against the Mother Tongue

Neologisms spring up like toadstools in a damp cellar. For example, "intrapersonal" looks, sounds, and fits into a line of type like a real word, but it's a fake. I believe it means "inner" or "internal" when it's used with "conflict." An English essayist of the seventeenth century wrote: "I am not a man but a civil war." Apparently what he meant to say was, "I am not an integrated self because of my intrapersonal conflict." "Prioritize," "finalize," "pro-active," and "analyzation" are windy neologisms you will find in too much Army writing and talking. Not being in the dictionary, I am never sure of what these invented words mean.[2]

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[1] When its description comes out of an established model that is not seriously questioned. But non-physical science can claim such authority for its paradigms.

[2] The obvious mistake in this sentence's structure is epidemic!

We share with other bureaucracies the love of euphemisms and nouns-as-adjectives. Of these latter, the bigger the pile, the more impressive the effect. Thus we have such unwiedly titles as *chapel program manager, health care delivery system, chapel activities specialist, Army Community Services Center, marriage enrichment workshop,* and so forth, ad nauseam. Euphemisms have a seductive appeal to army and chaplain writers, especially when a euphemism can obscure an unpleasant reality. School is now a *learning environment* (but what isn't?). The battlefield is a *combat environment,* and the *lethality of the modern combat environment* doesn't sound as scary as *bloody battle*. But then a bureaucracy that has renamed its mess halls *dining facilities* and its jails *confinement facilities* shows a touching faith in the power of the name to alter the reality. This illusion is not limited to the military. When the wind blows east from Staten Island's Fresh Kills and the *sanitary landfill,* if I didn't know the odor's source to be a landfill, I'd swear it smells just like a dump.

Jargon is a symptom of fatigue in style. Its presence tells the reader that the writer doesn't care enough to send the best in his communication. Among our chaplain favorites are *parameters, enabler, facilitative, relate, meaningful, dialogue, cognitive, affective, sharing, coping, creative, prophetic, pastoral, impact, process, charismatic,* and many others. By and large, these are respectable enough words in themselves, but their use is so sloppy and inflated as to make them worthless as valid currency in the exchange of ideas. In addition, some are constantly misused. A "parameter" is not a boundary. *Enable, facilitate, cope,* and now *empower* all require objects. You *enable* someone to do something and, if you're a *facilitative* person, I hope you're facilitating something, preferably a process. What does a person do when he *copes?* Nothing, unless you say what it is he's coping with. Nobody is merely motivated; people are motivated *to do something*. These verbs cannot be left wandering aimlessly without objects. They become verbal chewing gum, all process and no purpose.[3]

Not only the jargon but other elements of chaplain style detract from the human presence in our writing. One big offender is the pretentious word. My bias is for the native English or American words instead of the word of Latin pedigree, when the English-based word will do the job. I grant that this bias could become a compulsion that would cramp a writer's style, but we are a long way from that danger. Here are a few pretentious words that abound in our writing,with some suggested alternatives:

prior to	before
utilize	use
cognition	knowing
affect (noun)	feeling
intentionality [4]	purpose???
at this point in time	now
relate	get along with
pro-active	????

[3] The unwary miss the stylistic snafu in these two sentences.

[4] Chaplain Mal Brummitt found "intentionality" used decades ago in a book on education. We thus established that bad words are like seventeen-year locusts.

Fortuitous means *accidental*, not fortunate. *Meaningful* is so trite as to be meaning*less*, and *viable* should be given back to the medics. *Presently* doesn't mean *now* to most careful writers. If I am *presently* working on something, you'll have to wait awhile. The battle over "hopefully" may be lost to the slobs. A *Harvard Business Review* editor said that when someone tells him, "Hopefully your dog will come home," the picture that leaps to the editor's mind is of the dog trotting confidently homeward, a look of anticipation lighting up his countenance. "Hopefully all Sunday services will be provided" is senseless—unless your post has a sad history of hopeless Sunday services.

What does *professionalism* mean? At one time long ago there were three professions based on the medieval faculties of law, medicine, and theology. Prostitution was added. With the advent of professional athletes, killers, writers, firemen, burglars, housecleaners, gamblers, entertainers and all other non-amateurs and non-volunteers, the professional became the one who is paid to do whatever he does. In this sense, then, professionalism is skill at getting paid at the end of the month. In the Army, how many amateur generals do you know? or volunteer colonels? Are there many people pretending to be clergy, as distinct from the "truly professional chaplain"? Maybe "professional" isn't as great as it sounds. *Professional officers* periodically get scalped by talented amateurs like Sitting Bull, and to call the town idler and American Legion hanger-on a *professional veteran* is no compliment. I doubt that the *professional student* is characterized by competence. So, away with professionalism, when you really mean nothing more than "paid craftsmanship."

The passive voice is depersonalization with a vengeance. "Services are conducted every Sunday." "Reports are to be prepared weekly." "The client was observed over a period of weeks." "The directive was disseminated to all chapel personnel." The question for all these writers is: *by whom?* The passive voice is *loved*, I suspect, because it is the grammar of 'cover your tail.' It is the preferred style of irresponsibility. You should always write guidelines in the second person, and if you observed a client or conducted a service, say so, unless your results were so bad that you'd rather not be given the credit.

How Do You Know What You Say You Know?

"I feel," "I think," "I know," and "I believe" are profoundly different verbs for distinct ways of knowing. When I use any of these words, I commit myself to the way in which I apprehended a specific reality. It may be by intuition, or by considered thought, or by faith. The verb also defines the basis on which an adversary can challenge me. Thus if I say, "I feel that ERA should pass," my position is unassailable and dialogue is shut off. You can't dispute my feelings, and if you *feel* that the amendment should be beaten, we're at an impasse. We've both cited the same infallible authority. This is why all important discourse continues to be in the language of reason. Reason and reasonableness alone facilitate justice, and the anti-rational, the intuitive,

the 'emotive' are the styles of cults and gurus. In a word, "know," "think," "believe" are words that engage other minds, and to what other purpose do you write? Of course, they're all wrong in some contexts. "I think you're lovable" lacks something that love notes and Valentines need.

Writing is too important a skill for chaplains to neglect. I do not subscribe to the view that your writing style reveals your mind or personality. On the contrary, more often than not our chaplain writing style obscures the writer from the reader's view. We need to be more thoughtful and less ponderous, more personal and less self-important in the way we write. That sums up my case.

A Brief Look At The Army's New Fraternization Policy*

Chaplain (MAJ) Roy N. Mathis

Amid much controversy and debate, the Army made its new fraternization policy official on 15 January 1979. Prior to this change, Army policy and tradition concerning fraternization had remained intact for almost 200 years. In recent years, however, the policy was either ignored or challenged as being outdated. Some Army leaders indicated the policy should be strengthened; others said it should not change; still another group said it wasn't necessary to even have a "policy." The end result was the issuance of a very general, non-restrictive policy.

The new policy immediately raised doubts in the minds of many senior officers and NCOs. Their primary concern seemed to center on its adequacy. Those who served under the old policy questioned whether the new one was strong enough to do the job. Before we try to answer that, I think we can gain a better understanding if we go back and take a look at the old one and the subsequent evolution.

The Old Policy

Three distinct incidents relating to the old policy stand out in my memory. The first took place in 1953 while I was in basic training—fondly remembered as "boot camp." I had approached my company commander during a training break and engaged him in conversation. Afterwards, I was severely reprimanded by my drill sergeant who exclaimed, "Private Mathis, do not speak to officers unless they speak to you first! Is that clear?" To avoid his wrath, I assured him that it was. But it was *not* clear at all.

The second incident happened roughly seven years later when a company commander called a drill sergeant into his office for counseling.

*Policy regulating relationships between service members of different rank (AR 600–20, C9, dated 15 January 1979).

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"Sergeant," he said, "you can't be a boss to your soldiers during the day if you're their buddy at night." The drill sergeant he was addressing was none other than (you guessed it) Staff Sergeant Mathis—a slow learner!

The third incident happened about eight years after the second. By then I was a brand-new captain having just returned to active duty as a chaplain. Attempting to be a good boss as well as a good chaplain, I questioned my enlisted assistance about his reluctance to have dinner at our home. Embarrassed, he explained that his first sergeant had told him to maintain a "business-only" relationship with officers in the company. I wondered then if that old tradition on fraternization really had a place in modern times, or was it just a senseless "left-over" from an earlier period in Army history?

Two Centuries of Tradition

The old non-fraternization policy had been around for practically two centuries. Records indicate the first American soldier to be convicted of fraternization was a first lieutenant who had "degraded" himself ("an officer and a gentleman") by fishing and drinking with enlisted men. That was 1825.[1] The reason given for that conviction, as well as the primary reason for establishing a fraternization policy, was the necessity to maintain discipline.

In 1941, Major General David G. Shanks wrote an article on discipline entitled, "Management of the American Soldier." He offered the following advice to Army officers:

> Under Army Regulations and customs of the Service, undue familiarity between officers and enlisted men is forbidden. Our country is so wholly unmilitary in character that many Americans have found it hard to understand this relationship, and have commented adversely upon it. This requirement is not founded upon any differences in the social status between the officer and the enlisted man; nor is it founded upon any difference in culture or mental attainments. It is founded solely upon the demands of discipline. Discipline requires an immediate, loyal, cheerful, compliance with the lawful orders of the superior. Experience and human nature show that these objectives can not be readily attained when there is undue familiarity between the officer and those under his command. It is an old saying that "familiarity breeds contempt," and nowhere is that more true than in military life.[2]

Although the preservation of discipline has always been considered the primary reason for the fraternization tradition, "the inability of an officer to make impartial judgments among his men" was also listed as a reason in some editions of *The Officer's Guide*.[3] Together, these two reasons seemed to furnish strong enough justification for even placing the tradition in the Uniform Code of Military Justice. The Code states that aggravated violations of the tradition are punishable by Court Martial.[4]

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[1] Bob Drogin, "Adam and Eve in the Army," *The Progressive*, March 1979, p. 31.

[2] *The Officer's Guide* (Harrisburg, PA: The Military Service Publishing Co., 1941), p. 374.

[3] *The Air Officer's Guide* (Harrisburg, PA: The Stackpole Co., 1967), p. 39.

[4] *The Officer's Guide* (1948 edition), p. 18.

This very strong stand against fraternization continued through World Wars I and II, and the conflicts in Korea and Vietnam. In fact, the 1972 edition of *The Officer's Guide* indicated that the tradition associated with fraternization remained intact.[5] But 1973 was a turning point.

A Break From Tradition

Beginning in 1973, and continuing until the present day, we have witnessed revolutionary changes in Army tradition. Most of those changes have been precipitated primarily because of a single development—the decision to bring large numbers of women into the active Army. With the end of the draft in 1973, the Army found it needed more women to meet established recruiting quotas. Women responded in large numbers, apparently because both opportunity for advancement and pay were better for them in the Army than in the civilian community. (According to a 1977 Brookings Institute study titled, "Women and the Military," high school and college-graduate females in the Army made $2,000 and $3,000 more per year, respectively, than their civilian counterparts.) [6]

As more females entered the Army, additional jobs traditionally held by men opened to women. Of the 491 military occupational specialities in the Army (officer, warrant officer and enlisted included), only 35 percent were open to women in 1970 compared to 96 percent in 1978. During this same period, the total number of women in the Army increased from less than 12,000 to over 52,000.[7] Additional changes included integrated training, assignment openings of certain foreign and isolated areas, opening of the military service academies and additional command positions. These areas had been limited or closed to women prior to the seventies.

Changes came so rapidly that many speculated as to the permanence of the actions. But Secretary of Defense Harold Brown dispelled all doubts on February 7, 1978, by announcing a reorganization of senior officers in the Department of Defense. By official order he eliminated the positions of Director and Deputy Director of the Women's Army Corps. According to the Secretary, the purpose of his order was to "recognize the role of women as full partners in our national defense, with full opportunity to progress with their male counterparts." [8]

Immediately following Secretary Brown's February announcement, the March 1978 issue of *Soldiers* magazine listed a new five-year goal for numbers of women in the Army. The new total will be 90,000 by 1983.[9]

New Problems

Obviously, the Army discovered a multitude of problems associated with the

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[5] MG Reynolds, USA Ret., *The Officer's Guide* (Harrisburg, PA: The Stackpole Co., 1972), p. 18.

[6] See Janet Huke, "Women, Women" *Soldiers*, March 1978, p. 8.

[7] *Ibid.*, p. 7.

[8] Richard Christianson, "Female Soldiers of 1978 and Beyond," *US Army Recruiting and Reenlisting Journal*, May 1978, p. 2.

[9] Hake, "Women, Women", p. 12.

increase of women. And the number-one problem was fraternization. What had been fairly easy to enforce in the past was now virtually impossible. Whereas a commander could insist that officers and enlisted personnel not become socially involved and easily expect those of the same sex to adhere to the policy, he could now similarly expect service members of the opposite sex to ignore the policy. "How can you legislate romance?" asked Colonel Mae Pomeroy of Fort Jackson. "That's a real toughie." [10] Something had to be done, but Army leaders were divided on exactly what the "something" would be.

Pros and cons were expressed concerning a change in the fraternization policy. Those who objected to any rules between males and females usually took the stand that fraternization policies violated First Amendment guarantees of freedom of association—not to mention the laws of nature. Those who said that a policy was necessary usually did so on the basis that it was essential for maintaining discipline and fair treatment to all personnel. In the November-December 1978 issue of the *Field Artillery Journal* Captain Rosanne Robinson wrote:

> Discipline can only go downhill in the unit where fraternization takes place, especially between junior female soldiers and senior male NCOs or officers. The most frequent first step toward familiarization is male superiors calling only female soldiers by their first names. As a direct result of fraternization, favoritism may be demonstrated in the assignment of extra duties and work details. What happens next is the supervisor loses control of his section and effectively alienates the majority.[11]

The same problem was mentioned in a 100-page report called "Project Athena II," on Women Cadets at West Point. The female cadets cited examples of "instructors being too familiar with women [using their first name while calling men by their last], of being overly attentive to women's contributions in class and other related [problems] . . . ." [12]

The New Policy

Army officials were reluctant, at first, to make a major, written change on fraternization. The "Jelinsky Case," however, was instrumental in speeding a new policy through Pentagon channels and bringing it to rapid implementation.[13] Most Army personnel are familiar with the incident concerning the marriage of Captain Michael Jelinsky to a woman staff sergeant, resulting in his subsequent relief from command. The new fraternization policy, usually referred to as "Change Nine" now reads:

> Relationships between service members of different rank which involve, or give the appearance of, partiality, preferential treatment, or the improper use of rank

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[10] Bob Drogin, "Army Battles Sex Fraternization" *Washington Post*, Dec '78, p. 1.

[11] "The Female Soldier," p. 10.

[12] Jay Finegan, "Fraternization Flak Nets Resignation," *The Army Times*, 9 Oct '78, p. 20.

[13] Larry Carney and Jay Finegan, "Use of Good Sense Urged for Commanders in Fraternization Cases" *The Army Times* 18 Dec '78, p. 32 (A series of articles from 9 Oct '78 through 18 Dec '78 in *The Army Times* dealt with the "Jelinsky Case.")

> or position for personal gain, are prejudicial to good order, discipline, and high unit morale. Such relationships will be avoided. If relationships between service members of different rank cause actual or perceived partiality or unfairness; involve the improper use of rank or position for personal gain; or can otherwise reasonably be expected to undermine discipline, authority, or morale, commanders and supervisors will counsel those involved or take action as appropriate.[14]

In the new policy we notice two major differences from the old one. First, fraternization between officers and enlisted personnel is not prohibited except in cases of partial treatment or improper use of rank for personal gain. Second, any mention of relationships between males and females of different rank is completely omitted. Those who debate the policy usually center their discussion on those two points.

Inevitably the discussion raises the same questions—"Can the new policy do the job?" "What about discipline?" "If everyone in the Army can associate freely with everyone else, regardless of rank or sex, what new demands will that place upon Army leaders?" Those questions really add up to the single question "Is the new policy adequate?" For the present, the answer is only a matter of opinion. Only time and experience will give us the necessary objective appraisal.

Nevertheless, the debate apparently has helped us to see that the underlying philosophy of the new policy is, at least, a healthier approach than the old. In a short paper written prior to the inssuance of the new policy, then Deputy Chief of Army Chaplains, Chaplain (BG) Kermit D. Johnson had this to say:

> Fraternization in the Army today must be understood in the light of maturing modern societal and managerial insights, not on yesterday's fears. This does not mean less demanding discipline, but greater discipline since a matured discipline is based on greater self-discipline and less on externally imposed discipline. The demands of leadership are also greater in that leaders can no longer hide behind their rank or position. They now take the risk of exposure, because if they meet the stern demands of closeness their leadership will be more secure, not less. If there are limits to fraternization, surely they are the normal boundaries of decency and propriety between human beings, rather than the mere fact of contact between men and women and leader and subordinate. Army policy need reflect no more than this. By so doing, we will have affirmed a maturing Army, rather than an unrealistic longing for "the good old days."[15]

Conclusion

The old fraternization policy of prohibiting officers and NCOs from associating socially with lower-ranking enlisted personnel was created with good intention and definite purpose. It was strictly enforced through the years under the justification of "good discipline and order." But today's Army has undergone many changes due to its intergration of large numbers of women.

We needed a new policy that not only considered the changes involv-

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[14] US Dept. of the Army, *Army Regulation 600–20:* Army Command Policy and Procedure (Change 9), 15 Jan '79.

[15] Ch (BG) K.D. Johnson, Staff Paper, 1 Nov 78.

ing the increased numbers of women in the Army, but also took into account a more educated and sophisticated generation of young people serving in the military. We needed a policy that considered the total environment of today's modern volunteer Army. At the same time, threats to discipline and the possibility of favored treatment can never be ignored in any military organization.

The new policy, it seems to me, attempts to cover every point and give necessary guidance to commanders and supervisors. Although it's broad and non-restrictive compared to the old policy, at least it is in keeping with the times. But the only thing certain is change. And if the Army believes her strongest assets are people, she'd do well to continue developing more in human relations than in modern weapons' systems. Not to do so will be more foolish than going to tomorrow's war with musket, powder and rifle balls.

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Intercultural Marriage: The Korean-American Experience

Bascom W. Ratliff, Harriett Faye Moon, and Gwendolyn A. Bonacci

Intercultural marriage between American soldiers and Korean nationals is becoming an increasingly crucial issue in military social casework. Such marriages are increasing dramatically: In 1962, the number of American soldiers marrying Korean women was 159; in 1974, the number of applications for such marriages was in excess of 4,000.[1] It is important to understand that these Korean women must adapt to a strange new lifestyle and give up a great portion of their cultural heritage. Bok-Lim C. Kim aptly describes the Korean's movement into American society:

> It involves disintegration of the person's role relationships, loss of social identity, and major shifts in the value system and behavior patterns. It is an upheavel and disequilibrium of catastrophic proportion which can be considered as a crisis.[2]

Reports on problems experienced by Korean and Japanese wives of Americans indicate that these women have an extremely difficult time adjusting to the marriage and often have only limited access to agencies which could provide them needed assistance.[3] Because the values and customs of one or both partners are usually much different from those ordinarily dealt with by western casework counselors, intercultural marriages present different kinds of problems for caseworkers. Concepts of love, child rearing, and family responsibility may often be radically different and may lead the couple to seek treatment for these problems.

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[1] Data from the Chaplain Branch and Social Work Service, Seoul, Korea.

[2] Bok-Lim C. Kim, "An Appraisal of Korean Immigrant Service Needs," *Social Casework* 57 (March 1976): 139–48.

[3] Bok-Lim C. Kim, "Casework with Japanese and Korean Wives of Americans," *Social Casework* 53 (May 1972): 273–79; and Gerald J. Schnepp and Agnes Masako Yui, "Cultural and Marital Adjustment of Japanese War Brides," *American Journal of Sociology* 61 (July 1955): 48–50.

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Attitudes Toward Intercultural Marriage

Counseling experience has shown that the Korean marriage is a conservative, traditional arrangement in which the wife assumes a submissive, subordinate role and the husband is looked on as the wage-earner, the decision-maker, the head of the family. He is responsible for providing financial support for the family and the wife is responsible for all the household duties—including child rearing. Roles are well-defined and the in-laws have much influence in maintaining both the marriage and the role definition. It is important to note that many marriages in Korea are still arranged by the parents of the intended couple. Also, Korean children are expected to support their parents and siblings if need be and to care for them in their later years. Many Korean families include the parents and grandparents of the married couple and the stability of the marital relationship is reinforced by their presence in the home.

Divorce is rare, but in the event that separation occurs, the wife assumes an even lesser, dependent role. Her chances for re-marriage or for being a respected member of Korean society are greatly diminished. These facts place the wife in a situation in which her identity and self-respect are dependent on the maintenance of the marital relationship. Moreover, the single woman is expected to remain chaste and virtuous until her marriage. If she loses her virginity, her chances for a respectable marriage decrease greatly.

Korean women who date and marry American soldiers are looked on by Koreans and by American military personnel with distaste as "business girls" (prostitutes) whose only goal in life is to get to the United States. American soldiers who marry Korean women also bring unique problems to the couple. Experience has shown that the military as well as the families of both parties are against such marriages. The administrative procedures involved in an American marrying a Korean national may take from three to six months and many soldiers are unable to complete the process before they leave Korea. For those who do meet all the requirements, facing the angry resistance from parents makes the initial marital adjustment extremely difficult.

The prejudice on both sides damages the relationship to the point where normal marital equilibrium is almost impossible. Consequently, when the couple marries their chances for success are markedly reduced.

Elements Involved in Seeking Marriage

Personalities of the couples involved are often not amenable to maintaining a long-term marital relationship. Counseling experience with the males has most often shown them to be dependent, enlisted men between the ages of ninteen and twenty-three, and of low military rank. Many are divorced, lonely, and seeking companionship in an alien, culturally isolated environment. Early studies by the 2d Infantry Division's Chaplains branch showed that 54 percent of the women were younger than their spouses, 78 percent were raised by single- or no-parent families, and 66 percent had less than a

sixth-grade education. Additionally, 76 percent of the women were either prostitutes or had no occupation, and 95 percent of the couples had cohabited before marriage.

The majority of these relationships began with the men paying the women for companionship. For most of the soldiers, it was either their first permanent assignment with the military or their first time away from home. Generally, the young man had not come to Korea looking for a wife but, after living with a woman for several months, felt an obligation to marry her. The soldiers in these cases stated that they would not marry prostitutes if they were in the United States and did not consider their prospective wives in this category. They do not acknowledge the money they are paying the woman each month as being for sex and companionship but view it as basic household support. In 72.9 percent of the cases studied, the woman stated that they had married for financial reasons, and 68 percent reported that they would not marry an American soldier again. Although these findings cannot be generalized, they indicate several potential problem areas.

The man who marries for companionship in Korea sometimes finds that he does not have so great a need in the United States, and the woman who marries for financial reasons finds that her husband, who appeared rich in Korea, is not so wealthy in the United States. When these facts become apparent, marital conflict results. Reconciliation through marriage counseling becomes crucial if the problems are to be resolved.

Identifying Problems Through Counseling

A pilot counseling program was conducted in November 1975 in the Mental Hygiene Consultation Service at Camp Stanley, Korea. The purpose of this program was to identify present and potential problems facing the couples and to offer counseling on these issues. Twenty Korea-American couples participated in the study. The major topics of concern were family ties, language, finances, and expression of feelings, as well as dependency versus independency and background factors, such as past interpersonal relationships, age, and personality differences. These particular variables were chosen because they had appeared as significant problem areas for the Korean-American couples in earlier research.[4] Most couples selected were already experiencing problems with their relationship and were seeking help in dealing with these difficulties. The counseling program, which was led by two trained social workers, lasted six weeks, with one session per week. Background factors were solicited from each participant to ascertain the influence that relatives may have had on the marital relationship. The cases presented reflect the problems couples experienced in Korea and show the kinds of interactions and difficulties experienced by Korean-American couples.

Family Ties

Probably the greatest conflict in regard to family ties is the Korean wife's

[4] Bok-Lim C. Kim, "Casework with Japanese and Korean Wives of Americans."

adherence to the Confucian ethic, which requires that the child be faithful to her parents (if the parents need help, the daughter should supply it). This ethic is adhered to even though there may be many other siblings (and, in many cases, the woman came from a family of six or more children).

The folk legend of Shin Chun is a beautiful example of a young girl who sacrificed her body in order to save the life of her blind father and was later rewarded in heaven. Therefore, it is quite possible that the new Korean wife would wish to take her family with her to the United States or to help them financially. Unless the man fully understands the religious and cultural drive behind a woman's need to help her parents, he is likely to have a miserable wife and an unhappy marriage.

The following case illustrates this point:

Miss Y had come to the village to work as a "business girl" so that she could support her poor mother. She met John and they fell in love. One month before he was to return to the United States, they married. Miss Y's need to help support her mother was discussed and John felt it appropriate—in the past he had helped his own family financially. After their arrival in the United States, John's wife continued learning English, became involved in the army post activities, and was enjoying her life. However, during the fifth and sixth months of marriage her mother began to pressure the couple to send enough money for her passage to the United States. Miss Y responded by begging her husband to honor her mother's wish, but John refused.

This Korean wife was placed in a conflict of cultural values. She was obligated to help her mother, but she needed her husband's love and support. Faced with the dilemma, she eventually demanded that her husband either return her home to Korea or send for her mother. Subsequently, the mother was sent for, but not without resentment on the part of the husband. Two years later he was reassigned to Korea and when he and his wife entered the counseling program, they were on the verge of divorce because of the problems generated by the mother staying with them. Through casework intervention and an alternate living arrangement for the mother, the marriage was stabilized. During the last counseling session the couple agreed to have the mother remain in Korea with one of her sons, although they would continue to provide financial support.

Language

An inability to communicate verbally often brings frustration and hostility into the marriage and, once the couple is living in the United States, places the woman in a childlike position, wholly dependent on the man. It increases her feelings of isolation and loneliness and, if the male is unwilling to learn the language and culture of his wife, leads to feelings of utter helplessness and confusion on her part. English is a difficult language for the Korean woman and, with her generally limited educational background, it becomes imperative that she and her husband work together to learn to communicate in both languages.

In the following case example, a well-educated woman is presented. However, this was generally not true for most of the Korean women in the counseling group.

Miss K. who had attended Seoul University, could speak English quite well and had little difficulty in communicating with her fiance, Bill, and his friends. However, Bill viewed Korean as an unconquerable foreign language and saw no reason to expend any effort in learning it. Because Miss K knew English and because they were planning to live in the United States, Bill felt that a knowledge of Korean was unimportant. Bill's reluctance to learn basic Korean eventually destroyed the relationship. Miss K verbalized a fear that if Bill was unwilling to learn about her language and culture, then he was a poor risk for marriage.

Unfortunately, many situations similar to the one described above occur, but with different results. Initially, the woman assumes a passive, submissive role, and little pressure is put on the male to learn the Korean language or culture. After the marriage, however, the wife often expects the husband to show a greater interest in her homeland, and serious damaging conflicts occur if the male does not. As might be expected, in her passive role the wife feels helpless to change things and, as the communication problem increases, the marital relationship fails if active casework intervention is not effected.

Expression of Feelings

Suppression of one's feelings is a part of the Korean culture which further complicates the language problem. Probably the greatest potential for conflict from the American husband's point of view stems from the differing concept of love and the expression of one's feelings. Koreans are taught at an early age to suppress feelings (sorrow, anger, joy, and so on) and the idea of expressing these emotions verbally is not part of their culture. This is especially true during lovemaking and often leads to confusion when the American partner does not understand why his Korean spouse is not expressing her feelings verbally as he does. Also, it is important to note that America's romantic Hollywood concept of "he is the only one for me" is not part of the Korean motivation for marriage. Koreans marry for practical reasons, not for love, and often see the marriage as a vehicle to gaining increased financial status and a better way of life. The following case examples demonstrate problems with the expression of feelings.

Miss L was a prostitute working at a local club when Sam met her. She played on his sympathy and loneliness in the hope of getting him to live with her. During the following months their relationship developed into an engagement for marriage. When they became engaged, Miss L experienced extreme difficulty in expressing her feelings to Sam. She was dependent on him and wanted to marry him so much that she lived in constant fear of making him angry. Because of her overeagerness to please him, Sam developed some mistrust of her actions, and a resulting conflict ensued. In exploring their relationship, it soon became obvious that the only feelings

Miss L expressed were false ones. She bottled up her frustrations and fears to the point that she was obessed with controlling herself in Sam's presence. Through therapy she began to release and explore her negative feelings, and Sam was open enough to accept them and form a premarital contract to work out fears and frustrations mutually.

Another case shows similar conflicts:

Richard and Susie T had been married for seven years and were in Korea for a second tour with the Army. They came to the clinic seeking help for their seemingly hopeless marital situation. They had married during Richard's first tour in Korea and subsequently left to reside in the United States as Richard continued his Army career. During this time, Susie had two miscarriages during the later stages of pregnancy and had a partial hysterectomy. Richard had become dissatisfied with her on several occasions and had a few brief extramarital affairs. Also, Susie's father had died when she was in the United States, leaving her family financially unstable. She had wanted to return home to help her family at the time but did not press the issue when Richard denied her wishes. In 1975 Richard and Susie returned to Korea for a short tour of thirteen months. Because Susie could not bear children, she and Richard decided to adopt a Korean orphan. When Richard received orders that he would return to the United States in six months, their relationship changed dramatically. Susie could not have a satisfactory sexual relationship with Richard and finally denied him any sexual contact. Shortly after this, she began taking trips to visit her family and friends and essentially deserted Richard. She began to see Korean men, complained about everything, and finally demanded a divorce from her husband.

In therapy Susie disclosed extreme chronic dissatisfaction with the marriage. She felt that throughout their marriage Richard had forced her into a dependent role and did not care for her feelings about her miscarriages or father's death. His lack of appropriate concern was viewed by Susie as rejection, and her way of dealing with it was to assume a more passive and dependent role. When faced with the prospect of leaving Korea for the second time she became hysterical, hostile, and resistant. Richard eventually returned to the United States alone, and Susie carried out her plans to divorce him.

Financial Considerations

Troubles over money were common among the couples. In Korea, the wage of an enlisted American soldier is many times greater than the average Korean's pay, and thus soldiers were seen as wealthy, financially sound prospects for marriage. Indeed, in the Korean economy, they did have substantial buying power. However, even in Korea the couple often exceeded their financial capability through their post exchange and commissary purchases. A woman who dated or married an American was expected to obtain hard-to-get items (such as cosmetics, appliances, coffee, tea, and so on) for family and friends. This practice, coupled with the woman's desire to help family members financially, often resulted in serious conflicts.

A final case example involves a young couple who had been married for four months.

Joey and Ok Hee had dated for three weeks before deciding to get married. She had been a prostitute and admitted that her reason for marriage had been to get out of prostitution and to become financially secure. During the four months it took to process the marriage application, money was a persistent problem. Joey was expected to buy presents for Ok Hee's family members as a method of getting them to sanction the marriage. After the marriage, however, this practice was increased to the point that Joey had to borrow money from the credit union to purchase needed food and clothing. Very soon Joey again ran out of money and left his wife. Ok Hee cut her wrists in anger and desperation, and the case was referred to the mental health clinic.

This couple was reluctant to follow through on counseling because of their mistrust of the clinic. They did agree to attend four group sessions and fortunately this experience provided the information and support they needed. A sound, carefully programed budget and a limit on money and gifts to Ok Hee's family proved initially successful in helping them adjust to their marital problems. Joey was transferred back to the United States, but both he and Ok Hee planned a visit to the clinic there to continue marital counseling.

It should also be noted that other problems of a financial nature can develop when the couple moves to the United States. Korean wives frequently have preconceived notions of the United States as a country of unlimited wealth and opportunity, devoid of poverty and hardship. On arrival in the United States, however, they must often make an adjustment to a substantial loss of financial status.

Casework Intervention

Casework counselors often do not have adequate knowledge of the problems facing American-Asian marriages. This is especially true for military counselors. All too often they follow the Army's policy of discouraging intercultural marriages rather than trying to understand them. Although this tactic does prevent some Korean-American marriages, it usually has the damaging effect of increasing the confusion and frustration of the young couple. Meaningful intervention should take place in the form of education and training. Making both parties aware of the cultural differences and urging them to discuss particular values and concerns will have a more positive influence on the marriage. Both the individuals involved and the Army would benefit through a program of this kind, and clear marital expectations would not only lessen the divorce rate but would prevent some marriages from taking place once the couples realized that their differences were too great for reconciliation. Language training and education would further assist the couple in working out problems.

Treatment or reconciliation of these marital conflicts are best achieved when the counselor understands the feelings and needs of each partner. As the case studies show, there are many instances where casework intervention can

be most effective in dealing with poor communication and failing marriages. Adequate and appropriate knowledge of both Korean and American marriage styles is needed if meaningful changes are to result. Counselors must be willing to invest time and energy in learning the styles of interaction and must be aware of problem areas. A working knowledge of the Korean culture, as it relates to marriage and the family, will assist caseworkers in their efforts with Korean-American couples. Group therapy should include at least one couple who has a successful intercultural marriage to serve as a model for those couples having marital difficulties. Such a couple can provide information regarding specific problem areas and can explain how they have negotiated the difficulties of finance, language, culture, and expression of feelings. Much of the responsibility would then be with the model couple, and the counseling process would be greatly enhanced.

Book Reviews

Protestant and Roman Catholic Ethics: Prospects For Rapprochement

James M. Gustafson

University of Chicago Press, Chicago, Ill; 1978

Ours is a time of urgent need for Christian ethical unity. Wherever one looks there are important individual and collective decisions to be made regarding human sexuality, biomedical issues, social matters, and much more. The Christian church is ethically fragmented. It needs to rise above outmoded differences and urgently seek genuine consensus regarding a theological ethical framework and principles of Christian ethics.

A very important step in that direction is taken by this book. The author, out of "a longstanding and deep interest," reveals his "deep conviction, expressed in this book, that Roman Catholic and Protestant theologians can begin to delineate fundamental questions inherent in our field of competence, to explore answers to them with critical reference to both traditions, and to propose some small increments in solutions that these questions demand." He conceives of the task as being "to formulate the important questions and find the most adequate and coherent answers; it is not to find the least common denominator to which both traditions can give allegiance." He is further convinced that "nothing can substitute for intellectual honesty and for the best achievable cogency in thought about Christian faith and morality, Christian theology and ethics."

The book launches into some "aspects of theology and ethics [that] highlight historic differences" between the Protestant and Roman Catholic traditions. These include "[t]he ecclesiastical function of writings in ethics or moral theology," "interpretations of human sinfulness," "The Uses of Law," and "The Place of Scripture." Each is given brief but extremely helpful and useful attention as part of the groundwork of "historic characteristics" for what follows.

What follows is an "attempt to analyze convergences and divergences in our contemporary period," using the recent literature in the field; this includes more historical references and "procedures of practical moral reasoning, underlying philosophical assumptions, and basic theological convictions." Traditional Roman Catholic moral theology is regarded by Gustafson as needing "loosening and opening," while Protestant ethics "needs some tightening and closing" in order for both "to come to grips critically with modern moral and social problems." Both Protestant ethics and Roman Catholic moral theology share the search for "a philosophical foundation for Christian ethical thought and Christian moral activity which takes the Christian tradition seriously, which provides a common ground with nonreligious persons and communities and with other religions, and which has openness to historic changes and to personalistic values without becoming utterly relativistic." In re "theological bases," he notes that "the ethos in which ethical writing has been done has been different in two traditions"; however, he finds "three general areas in which important developments in Roman Catholic thought converge somewhat with Protestant thought . . . [namely] a turn to Scripture as a more explicit and developed resource for theology and for ethics, the interest in articulating a theology in which grade is prior to nature, and the discussion of the nature and authority of the church."

The final chapter of the book presents the author's basic program for the manner in which "theological ethics (or moral theology) as a field can be developed in some fresh ways in

common." This consists of "two basic theses about systematic theological ethics . . . developed to suggest some of the criteria by which Catholic and Protestant ethics can be tested, as well as future developments of ecumenical ethics"; and finally, three "suggested elements for the future agenda," as they relate to the foregoing examination of recent literature. Several pages of chapter notes and an index complete the volume.

This is clearly a profoundly important work, hopefully the opening gun in a long, involved, absolutely necessary struggle toward Christian ethical unity. Chaplains really ought to give this book their best intellectual effort; they need exposure to the creative insights of the writer, and they can certainly use the very broad and expert survey of ethical writings that is involved, as well as the update regarding the contemporary state of the art regarding Christian ethics.

James M. Gustafson is University Professor of Theological Ethics at the University of Chicago Divinity School. He is a fellow of the American Academy of Arts and Sciences, a fellow and member of the Board of Directors of the Hastings Institute, and co-editor of the "Journal of Religion." His many books include *Treasure in Earthen Vessels: The Church as a Human Community; Christ and the Moral Life; and Can Ethics Be Christian?*

—William E. Paul, Jr.

These Things Are Written: An Introduction To The Religious Ideas of The Bible
James M. Efird
John Knox Press, Atlanta, GA; 1978

Every chaplain frequently needs a ready source of authoritative information about the development of religious thinking in the Old and New Testaments. When preparing a sermon or a Bible study course, the need sometimes becomes acute. Efird's paperback may be just what many are looking for. He describes it as "an attempt to give a chronological survey of the basic *religious* ideas and thinking in the biblical tradition." He also points out that the book is designed for either classroom or group study, or for individual study.

Beginning with "a few presuppositions for the study of the biblical texts," the reader is carefully and expertly led through the maze of sources, historical periods, climactic events, and significant cultural influences that characterize the books of the Bible. The main thrust, however, is consistently to emphasize the development of the religious ideas revealed in those books.

Efird writes, for instance: "The Exodus events were the formative ones for the establishment of Israel's religion, and the elements here are basic for the development of the faith. It would appear that at least three points are clear: (1) It is *Yahweh* who is the Lord of the historical process; (2) He is a God who wishes to enter into a covenant with the people; (3) There is a purpose in his activity." This is followed by a masterful examination of the Decalogue in order to better understand "these and other elements of the Mosaic religious tradition."

Later, summarizing the Synoptic Gospels, the author makes this statement: "Whereas the Old Testament centers in the Exodus, the New Testament centers in the Person of Jesus of Nazareth. According to the New Testament teaching, the *kerygma,* Jesus is the central focus of a great event accomplished by the power of God on behalf of humanity. . . . The Gospels . . . are not really biographical accounts (even though they *contain* biographical materials), but rather proclamations, 'good news,' about the new 'thing' that God had done on behalf of the world."

In the final chapter of the book, Efird presents considered opinions about "the general idea of 'uniqueness' in the biblical tradition." He finds this in the nature of the Bible itself, its religiously eclectic character whose elements, "when put together do form a unique set of religious ideas. The most 'unique' is in all probability the understanding of God that is ultimately distinctive and peculiar to the biblical witness." God reveals himself to persons who are ready and able to receive that revelation; and when he reveals himself, there is always mystery and surprise involved, because he appears to be quite "different from the world and human thought."

This book represents the highest standards of both scholarship and usefulness. Chapel libraries ought to have copies and individual chaplains ought to get it and read it carefully. The

bibliographies at the end of each chapter and the selective "Bibliography" at the end of the volume are excellent and are meant to encourage further study.

James M. Efird is Associate Professor of Biblical Languages and Interpretation at the Duke Divinity School, where he served for four years as Director of Academic Affairs. He is an ordained minister of the Presbyterian Church, U.S., and preaches often at various Presbyterian churches near the divinity school.

—William E. Paul, Jr.

The Jews

Chaim Bermant

New York Times Book Company, New York, NY; 1977

Some chaplains may already have read this book, published in 1977. This review is for those who have not read it and really ought to.

The story presented is *not* a chronological review of the very long history of the Jews. It is some two hundred fifty-seven pages of fascinating narrative about a number of the great ideas and persons and times of the Jewish people. The author sets the tone in the first chapter and fulfills the rich promise of his words in the rest of the volume: "The following pages will attempt to examine what it means and has meant to be a Jew, the traits and obsessions, the ambiguities and dangers which go with Jewishness and, not least, the rewards. The Jew, for all the disciplines of his fath—some might say because of them—has not always been a model citizen and he can sometimes be a public nuisance: but it can, on the whole, be shown that the world is a better place for the fact that he is still around."

Bermant reveals much skill, good humor, and a genuine affection for his subject in this portrait; he is also invariably objective. He moves about expertly in the areas of religion, history, sociology, philosophy, and even psychology. His biographical vignettes of individuals and families, many famous, some obscure, combine enlightenment with entertainment, illustration with emphasis. The first chapter introduces the volume and the rest—eleven of them—deal with specific areas of the author's interest, *e.g.*, religion, anti-semitism, show business, the great entrepreneurs, scholastic achievers, radicals, and so on.

In the chapter regarding religion, the author's insights often resonate with familiar chords in all organized religious experience. Concerning the Day of Atonement, for instance, Bermant writes: "It cannot be said that Jews . . . resort to synagogue as a form of insurance. There is a residual feeling that the occasional effort to propitiate one's deity can do no harm and might do good, but in the main, synagogue attendance on a day like *Yom Kippur* has in modern times tended to be less of an affirmation of belief in God than a belief in believing, and *Yom Kippur* itself, an occasion for moral stocktaking, is in a sense the Annual General Meeting of the Jewish people, at which the chairman, who has directed their fortunes for so long, is confirmed in office. . . . It is also an annual roll-call which brings a basic feeling of reassurance, the thought that, after all we've been through, we're still here."

This is a most valuable book for chaplains of all faiths in terms of personal information, preaching and teaching helps, and the ongoing problem of battling prejudice and intolerance.

Chaim Bermant is a graduate of Glsgow Rabbinical College, Glasgow University, and the London School of Economics. He has a number of books to his credit, including *Israel, Troubled Eden, Point of Arrival,* and *The Walled Garden.*

—William E. Paul, Jr.

Don't Let Your Conscience Be Your Guide

C. Ellis Nelson

Paulist Press, New York, NY; 1978

The title of this little paperback is obviously an attention grabber; that's a good thing, because the contents of the book are extremely worthy of attention. The author's reasons for adding his contribution to what many have written about consciences are two: first, he wants to say things in his own way; second, he wants "to give special attention to the social sciences, especially depth psychology sociology, and anthropology," without, however, taking a position that is in any way "an accommodation to a particular point of view within the social sciences."

Dr. Nelson states his point of view in rather powerful terms right at the outset: "I have come to believe that the power of culture to shape beliefs and dictate moral behavior is so strong that only a revelation from God is capable of breaking through to give individuals a new lease on life and a concern to change the society in which they live. I suggest that such an experience should be called an 'inversion' rather than 'conversion,' for it turns conscience upside down. The moralistic part of conscience becomes less dictatorial and the idealistic part in union with Christ becomes more and more the desire of one's heart."

That statement from the "Introduction" is essentially a precis of the four lectures that follow. "These lectures were written for ministers and seminary students with a theological background and some knowledge of social sciences." The purpose is "to outline a position in general terms; hence, there is not much documentation or elaboration." The author wants to make possible a quick decision regarding "the merits of the overall argument."

The attempt seems eminently successful. In appropriately disciplined prose and carefully reasoned terms such as are required of lectures, the reader is led step by step through the speaker's extended statement of his position. The first lecture considers the questions of why people are religious and "what conditions cause conscience to develop?" The second examines the workings of conscience with an eye to "how the Christian faith is, and is not, related to this basic human phenomenon." Lecture Three examines some "common patterns of religious behavior found among Christians who seem to be motivated by conscience rather than by faith in God"; it then addresses the idea of "The Inversion of Conscience," the ascendence of the positive element of conscience "whereby Jesus Christ becomes the goal of faith." The final lecture looks at the question of how faith begins within the person and what Christian faith should mean for the believer.

The argument requires careful reading and good bit of old fashioned pondering afterward. But the effort is very worthwhile. There are valuable insights, fresh ideas, and lots of social sciences expertise here that can help chaplains in their preaching, teaching, and counseling.

Dr. C. Ellis Nelson is President of Louisville Prebyterian Theological Seminary, Louisville, Kentucky. He received his B.D. from Austin Presbyterian Theological Seminary, Austin, Texas, where these lectures were delivered. He was Professor of Christian Education at Austin for a time and also served as a professor at Union Theological Seminary in New York City. He edited a book of essays entitled *Conscience: Theological and Psychological Perspectives,* published by Paulist Press in 1973.

—William E. Paul, Jr.

The Care and Feeding of Volunteers

Douglas W. Johnson

Abingdon, Nashville, TN; 1978

The volunteers of the title are the workers and leaders essential to any worshiping congregation.

It's another happy combination of a catchy title and very solid, helpful contents. The book—a paperback of only a hundred and twenty-five pages—is part of the Abingdon "Creative Leadership Series," edited by Lyle E. Schaller. The aim of the series is to give practical help in the development and administration of a more effective church program. This aim is certainly met in Johnson's contribution.

The author states his case very clearly in his "Preface" as follows: "The issue of volunteers in the church is a vital one. The crux of the issue is not their availability. It is the manner in which they are recruited, trained, encouraged, supported, and allowed freedom to perform their jobs as ministry. In the church, the vitality of volunteers is directly controlled by the attitudes and feelings of the pastor and church leaders. This book deals with enabling volunteers in the church. Any criticism of pastors or church staff or church leaders in the book is based on the conviction that they have the power to release or inhibit volunteer energy in the church."

He proceeds on the premise that volunteers are the church's "corps of witnesses in the world," persons who are searching for ways to "express [their] ministry in the church." They must not be confused with staff members or full-time workers; they must never be taken for granted, and they "are not bound to a job in the church for long periods of time." They need to be thanked, to be recognized, to be treated with courtesy. "Choose jobs to fit volunteers; be careful in instructions; establish specific deadlines; and insist upon quality work." Simple planning and specific instructions are essential. And attention must be given to the fact that no volunteer ought to be expected "to do any task the minister or church staff is unwilling to do." The author sums it up in a fine phrase: ". . . the partnership of clergy and laity in tasks too great for either is the key to ministry through the church."

Each of the chapters offers many insights, often from Johnson's own experiences or those of others, all meant to "assist in nurturing and guiding the privileged relationship between people and the church." The business of identification and recruitment is covered; so also the important matters of assignments, cooperative planning, conducting meetings, and training. Everything is clearly meant to insure that this little book becomes what the editor envisions it to be in his "Foreword,": "The creative leader will find this an indispensable tool . . . in helping the contributions of the volunteer to be a significant nurturing experience in the individual's own personal and spiritual growth."

Chaplains need all the help they can get regarding volunteer networks to support and expend their chapel programs. This book offers experiential wisdom and guidance for their search. It belongs in personal and chapel libraries.

Douglas W. Johnson is executive director of the Institute for Church Development, located in Ridgewood, New Jersey.

—William E. Paul, Jr.

The Country of the Risen King: An Anthology of Christian Poetry

Merle Meeter, Compiler

Baker Book House, Grand Rapids, MI; 1978

The musically organized language we call poetry requires that one learn the language in order to know how to listen to and understand what poets are saying. People write poetry differently than they talk prose, as the experts point out, just as they sing songs in different voices. For instance, indirection is basic to poetry, just as directness is basic to prose. And then there is the whole business of rhythm and rhyme and metaphore and all the other tools of the poet. But in the end it all remains people-talk, unavoidably of great diversity because it is unavoidably dealing with the whole range of human concerns.

This nicely printed and bound volume contains a broad spectrum of poetic people-talk that is specifically Christian. The poets are all Christian writers; of the over one hundred and thirty poems included, each has its own subject and style. The extent of human concerns is also wide,

involving life and death, theology, ethics, nature, and much more, all from a Christian perspective.

The author's "Preface" offers insights into the range of countries represented among the one hundred modern poets and the rationale of selection regarding "the historic Christian poets" included. He states that he has "tried to use the normative teachings of Scripture to evaluate the Christian content of each writer's work. Artistic sensitivity and craftmanship were also important factors in my choices." He indicates that among his selections from contemporary poets "are several young writers who illustrate the vitality, breadth, and beauty of Christian poetry as it is developing today."

Part One contains some two hundred eighty-eight pages of "Contemporary Poets," arranged alphabetically by author from Carol Addink to Mildred Zylstra. Part Two consists of a hundred and eighteen pages of "Historic American and English Poets," also arranged alphabetically from Anne Bradstreet to Henry Wotton. Part Three is just three pages of "Medieval Poems, Renaissance Madrigals, Spirituals." There follow "Biographies of Contemporary Poets," "Biographies of Historic Poets," "Acknowledgements," and "Index of Poets," and an "Index of Titles."

For chaplains, this is an eminently useful anthology that helps widen acquaintance with many of the best contemporary Christian poets. It provides a large amount of inspirational writing for meditation or reflective thought as well as resources for illustrative use in sermons and addresses. It would make an excellent gift when recognizing the work of faithful volunteers; it would be a most helpful addition to one's personal library and to chapel libraries.

Merle Meeter is Associate Professor of English at Dordt College, in Sioux Center, Iowa. He is the author of two books of poetry, *Canticles to the Lion-Lamb* and *Price of God,* and of twelve of the poems included in this anthology. He has also written a book entitled *Literature and the Gospel.*

—William E. Paul, Jr.

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